THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, JULY 15, 1852. NUMBER 189.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

In addition to the proper editorial corps, Rev. R. S. Storrs, Jr. (S.), Rev. George B. Cheever, D.D. (C.), Rev. Henry Ward Beecher (✻), and Mrs. Harriet E. Beecher Stowe (H. E. B. S.), are stated contributors.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ Advertisements.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The Boston Office of *The Independent* is at the Literary Agency of G. W. Light, No. 3 Cornhill.

CROMWELL AND HAMPDEN.

Rev. Aaron Foster, pastor of the Congregational church in East Charlemont, Mass., is instructing and entertaining "The Young People of Franklin County," by relating through the columns of the Greenfield *American Republic* newspaper, some of the "Things in Europe" which he observed last year during his visit to the Peace Congress and the Great Exhibition. We have copied one of his narratives concerning things in Paris, and now give one of the English pictures:

VISIT TO OLIVER CROMWELL'S AND JOHN HAMPDEN'S.

July 27.—Dr. Beckwith and myself hired a carriage at Aylesbury, and for the first time rode in a private way through an English farming county. These places are twelve miles from Hartwell, Aylesbury. We soon reached the hill lands, rising up the Chiltern Hundreds, on which these estates are situated. We first reached Cromwell House. This is a part of the Hampden estate, and descends by entail from Cromwell's youngest daughter, Frances, who married a Russell, in which name it continues. It is not certain that Cromwell ever resided here, yet the opinion is that this was an occasional summer retreat of his, while Protector. It is now owned by a widow and daughter, who were absent, and a female servant attended us. All the mementoes of the great man are gathered here, and they are things which make the American free Christian heart leap with joy to see. Here is his Library, and a very respectable one it is as to the number of books, for we did not examine them.—Here are paintings of Oliver as a child, a young man, an officer, and when Master of England. Here are paintings of all his family—Bridget and her husband, Ireton—Elizabeth, the favorite daughter, in royal style, and Claypole her husband—Mary and Frances, Richard and Henry, and also some friends. Nor must I forget the mother of Cromwell, with the countenance and intellect of her son. Here is the sword which Cromwell used in all his battles. It never was dishonored. I took it down, drew the blade from the scabbard, and peace-man as I am, the excitement was upon me, and I could do no less that flourish it over my head.

I have looked upon the paintings and statues of all the Stuarts with a cold indifference, the mother of them all excepted. I have looked upon the Brunswicks, the most of them with sorrow of heart, and the most brilliant son of them all, George IV., with sorrow more than all; and the faces of these two families over England are thick as grasshoppers in a hay field.

But in this hall of the Protector and his children and the preserved remembrances of the man and his glory, my thoughts were subdued with reverence, and my heart melting like wax before the sun.

It is now nearly two centuries that the descendants of the Protector have hid themselves, and everything that was his, away from the scorn of public opinion, the indignation of royalty, and the injustice of history, in this retirement, where few visitors come, and few even of the English know of their existence, these precious mementoes have been concealed, awaiting the day, *not distant*, when the name of Oliver Cromwell upon his own soil, will be one of the most honored names of England. The house stands alone in the rural and open field, surrounded with two thousand acres of grazing land, and ornamented with large trees and lawns, and garden.

We passed on over large swells of ground, forest, and pasture, and wheat fields, upon the higher parts of the Chiltern Hills—the chalk formations—to Hampden House. It is situated upon a sightly eminence, and surrounded by an hundred oaks spreading and widely separated. This estate dates back seven or eight hundred years in the family of the Hampdens. It is said that in the time of Elizabeth, 1580, the estate contained twenty thousand acres of land in one piece. It is now a pretty large estate, but on the hilly uneven surface, though fertile and free from rock, it could not pay a rent of half $16 per acre. It is improved chiefly as grazing land, and all the land seen from the house is either pasture or wood. The house is older than Hartwell, and not so firmly built, but more showy in the external. Indeed, seen through the openings of the majestic oaks, its appearance is a magnificent palace. The arrangement of trees and avenues and parks is a manifestation of the old aristocracy of wealth.

A servant conducted us through the rooms. Several were devoted to paintings and libraries,—all two hundred years old or more. One was Don Quixote's room, in which the Don is painted in the ludicrous positions described in the history. This must have been done soon after the book was published.

We were introduced into the room of Queen Elizabeth, and this was a treat not at all anticipated, for we did not know there was such a room in Hampden House. But here is the identical room occupied by the Queen for three weeks in 1588, six weeks before the birth of John Hampden. Here are her bed and curtains and window dress and chairs and toilette, with the articles which the great lady used in that operation, and other furniture—all the very same as the Queen left them, preserved unused to the 27th July, 1851. But they will soon disappear, for the bedspread and curtains are crumbling to the dust, and so is the room itself.—Directly in front of her window there was cut an avenue through the forest seven miles, and a turnpike made for her carriage drive. This avenue is now seen from the window, showing beautifully down the hill-side and through the ravine of the woodlands.

It is supposed that the father of Hampden expended $100,000 in building and furnishing and ornamenting, to receive the Sovereign and her company in royal style. This Queen's Room is not much known in England, and certainly by few Americans is it known that there is such a room. The Hampden and Cromwell Houses, as we were there informed, are very rarely visited by an American. I ventured to say to the owner of the Hampden Estate, that American travelers will hereafter do themselves the honor to call at their places. Indeed, nothing in England will touch an American heart more tenderly, or move it more agreeably.

We were shown an old Bible owned by the uncle of Cromwell, in which were registered the family names of a part of each family. Here are the painted likenesses of John Hampden, and some of his six daughters, and other relatives, but they are not executed so perfectly as the Cromwell paintings. Here is a likeness of Oliver, supposed to have been obtained by John while they were together in parliament.

We were invited into the parlor with the family, and introduced ourselves as American travelers, who had come to see the place of the great Hampden, whose name had been familiar to our childhood. The family introduced themselves to us. Mr. Cameron is a Scotchman, and an officer in the army—lately removed from Lochiel with his wife and children, and takes possession of the Hampden estate, which has descended to his son. His lady is a descendant of John Hampden—from his youngest daughter, Anne. The son was about ten years old, and there were daughters older and younger.

The Hampden countenance is intelligent, mild and lovely—an English countenance, with a square full forehead, rather high and full to the hair, nose straight and perfect, the lips very expressive of good nature and firmness, the chin well-formed and full, the eye-brow large and the eye dark, the complexion medium, the person straight, and the head erect. The face and form are very pleasing and perfect—rather after the Grecian model—more thought than passion—rather winning love than impressing fear. Mrs. Cameron and son wear the countenance of the paintings. The son is the very image of John the Patriot. I had scrutinized the picture with earnest emotion, and spoke of the resemblance.

Mr. C. remarked, "Now you may tell your American friends that you were sitting by a large coal fire in the house of John Hampden, taking a lunch with the family, at the hour of the sun's eclipse." All these coming together are worthy of record in the incidents of travel. Indeed, every telescope in England was fitted up for observation of the eclipse, but the clouds and rain hid the view altogether.

We next crossed the garden to the old Church, which has been the place of worship for the family these five hundred years, and is now in the same use. It is a small stone chapel, and is the family burying place. Here upon a stone even with the pavement of the aisle I read the name of 'John Hampden, wounded at Chalgrove, and died six days after, June 24, 1643, aged 49.' He was five years older than Cromwell. It is not for us now to know how the History of England would read if Hampden had lived. The common opinion is, that Charles would not have been beheaded, nor Cromwell been Protector. Yet in any event, Hampden had not the ambition to place himself at the head of the nation, and probably would have acted a second part with Cromwell.

Clarendon says of Hampden, "He had a head to contrive, a tongue to persuade, and a hand to execute any mischief." Certainly the word "mischief" was never more improperly used. And England now acknowledges that he had a generous, conscientious soul, and was a patriot in the highest rank. Yet not till lately had he a monument, nor was his name on wood or stone in England, except on this humble slab. The family have been hated by royalty. His grandson, wanting the spirit of the patriot, ransomed his life by impoverishing his fortune, from the grasp of James II., who had accused him of a part in the Rye House Plot and had got him condemned to death by Judge Jeffreys, 1686, and several years after perished by his own hand under a sense of the degradation. I saw his name on a slab in the chapel.

It seems that the male line of the Hampdens is extinct, and the estate has gone to the female line. Within five years the neighbors have built a small monument on the spot where Hampden was wounded, but not a nobleman of England contributed a shilling to raise a monument to the prince among England's noble sons. Yes, even now a prince, though he has laid in his grave 209 years. I had never thought of Hampden as among the wealthiest men of England, but he was so even when in 1637 he went and hired a vessel to emigrate to Plymouth, leaving all to the hazard of forfeiture. This is the fruit of a good conscience and of the love of liberty. His mother was sister to the father of Cromwell.

Mr. Cameron gave me his card to Lochiel, and we parted as friends. I think this is not the last of my knowledge of this interesting family.

A. F.

For the Independent.

THE HEAVENLY RECOGNITION.

My Dear Friend:—Your letter lately received, in which you speak of the recognition of pious friends in the future world, has furnished me an interesting subject of reflection. You say that you *hope* and *feel* that you shall meet your sainted dead in heaven, though you are not able to give a formal and satisfactory reason for your faith. I shall hardly be able to meet your expectations in this matter, but as you desire it, I will give you my views upon the subject.

It is interesting to notice how universally this doctrine has been believed. As a classical scholar you will at once recall the many interviews which Homer describes between the shades of kindred and friends in the world of spirits. And the words of Socrates: "Who would not part with a great deal to purchase a meeting with Orpheus, Hesiod and Homer? What inconceivable happiness will it be converse in another world with Sisyphus, Ulysses and Palemedes, especially as those who inhabit that world shall die no more." You will remember the pathetic declaration of Cicero on the death of his son: "If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection that we could not long be separated."

But to come down to modern times;—you see this sentiment inscribed on the monuments of every graveyard; the man of God expresses it over the remains of the dead; it gives pathos to the funeral hymn, and it comforts the darkest hour of the bereaved. Now, may not this belief, so common even among pagans, be regarded as the earnest expectation of the creature,—as indicating a want of the soul which God might be expected most surely to meet in his word? And wherever cherished, may we not view it, if not as the bread which God gives his children, at least as the crumbs which fall from the Master's table?

Another general consideration of some importance is this: Our mental faculties will be essentially the same in the next world as in this. If it were not so,—especially if memory were destroyed, it would not only render our minds more imperfect than they now are, but it would take away all responsibility, for God as a just Being could not make retribution for a life that had been forgotten. And if memory is preserved, shall we not recollect and therefore recognize those we knew on earth? Is it not probable that the righteous will remember, among other things, that portion of the earth in which God had cast their lot, their Christian parents and faithful ministers, their conversion, their trials and joys, their labors in the cause of Christ and their successes, their sickness and their death? And as friends here on earth delight to review together scenes in which they have had a mutual experience, so we may suppose friends in heaven will find their happiness increased by contemplating with each other all the way in which the Lord had led them.

Again, we are told that at the judgment day, the whole race will be assembled together, and the history of every soul be revealed, in order that the justice of God's ways may be clearly seen and fully acknowledged by the entire universe. Of course, we could not hear such a revelation of the character and life of those we had previously known, and yet not recognize them. And if we know them at the judgment (whether by a direct revelation, or by the simple exercise of memory), is it supposable that God will immediately obliterate that knowledge? It surely would not make heaven more glorious to have the past blotted out, and to have all who had hitherto been friends, meet as strangers.

Turning, however, from these conclusions of reason, let us consider the argument as drawn more directly from Scripture. It is worthy of notice that the Bible frequently represents heaven as a social state. And if Christians who had before been strangers will then know each other, much more will they who had formerly been acquainted. There is no apparent propriety in supposing their previous knowledge destroyed, only to be imparted again by a special act of divine power.

In there not also some intimation of this doctrine in those passages of Scripture where Abraham and other Old Testament saints are spoken of as being "gathered to their fathers," "gathered to their people," &c.? These expressions are not used in reference to the gathering of their *bodies* in one place for sepulture, since many of them were buried wide asunder. (See Gen. 24: 9. 47: 29. 49: 33; Deut. 32: 50.)

Notice also the exclamations of Jacob at the supposed death of Joseph, and of David on the decease of his child. In both cases it is manifest that they expected to meet and recognize their children in the future world.

Let us now turn to the New Testament. A short time before our Savior's crucifixion, he told his disciples, that on ascending to heaven, he would prepare a place for them, and at their death would receive them to himself, that they might again be where he was. And will he not as truly gather all his disciples together at the last into his immediate presence, and make them happy in their mutual fellowship?

In the parable of the unjust steward, we are taught that those who have used their property in befriending the poor and suffering on earth, will be welcomed by them into heaven.

In the parable of the rich man, we have a glimpse of the future world, and we there see that Lazarus was recognized by Dives. And as one has remarked: "If Dives *from the depths of despair* recognized Lazarus, most certainly will Christian friends recognize each other *in heaven*. If they are one in spirit here, as Christ himself prayed they might be, most truly will they be there. A common bond of love will unite them, binding them to each other and to God."

In writing to the Thessalonians (1 Epis. 4: 13) the apostle comforts those who had been afflicted by saying, Though your friends die, you should not mourn as though you were not again to see them, for you and they will rise from the dead, and thenceforth remain forever united with each other and with the Lord. Let me refer you to one more class of passages (2 Cor. 1: 14. 4: 14. 1 Thess. 2: 19, Col. 1: 28). Writing to the various churches gathered by his labors, the apostle says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming? Knowing that he who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you?" Do not these and similar passages show that Paul confidently expected to meet and to know those who had been converted through his instrumentality? It is obvious, from his frequent reference to it, that he thought much and with delight of that future meeting, and that the anticipation comforted him in the midst of his labors.

But without dwelling longer on this view of the subject, I will notice an objection which embarrasses you, viz.: the knowledge that some of their friends are lost, will mar the happiness of those who are saved. On the same ground, then, must you not object that God should suffer his saints to hear the final sentence of the wicked, lest it should make them unhappy? The angels are happy, though they know that some of their former number are lost. Christ is perfectly happy, though he knows that some for whose salvation he shed his blood are lost. Our present views of God's character and plans are very imperfect,—owing partly to the weakness of our understandings, but still more to the corruption of our hearts. In heaven, God's wisdom and justice and benevolence will shine forth so gloriously, that our thoughts will be engrossed with the contemplation. Our wills also will have become perfectly accordant with his. The beauty and excellence of holiness, and the vileness of sin, will appear so amazing that we shall see clearly the ground of the sinner's condemnation; the enemy of God and of holiness, be he who he may, will have no place in our sympathy; and at the sentence which consigns him to woe, as truly as at the acquittal and welcome of the righteous, we shall say with all the spirits about the throne: "Just and true are thy ways, Oh, thou King of saints!"

You make another suggestion, my friend, which is of the greatest importance, viz.: that while we hope for a re-union of Christian friends in heaven, a proper state of religious feeling will always lead us to regard this as only a subordinate part of heavenly happiness. The supreme felicity of the future world will be the vision of God and the Lamb. And if at any time our natural affections tempt us to forget or undervalue this, let us, with Whitefield, bid them "stand back, and keep us not from the sight of our Savior." Fervent as may be our desires and hopes to meet departed friends, let the absorbing thought be that of seeing Him who loved us and gave himself for us.

The subject of this letter is not without its practical bearings and uses. Its tendency is to elevate, strengthen and purify our natural affections. It shows us that friendship, cemented by piety, will be eternal. All other ties however strong, will be broken when the silver cord is loosed. But the Christian may love his pious friends as ardently as his soul has power to do, and yet know assuredly that death will not chill his attachments, nor eternity outlast them. The separations of the grave will be short; shorter, probably, than many which occur during the vicissitudes of life. How true and beautiful the words of Baxter: "I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought that I should never know them and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such. But I now delight to converse with my pious friends, in a firm persuasion that I shall converse with them forever; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love that shall there be perfected."

At the approach of death we naturally shrink back and cling to the friends we leave behind. But if God's chosen time for us to die has come, it will not be impossible to convince ourselves that this is the best time, and that to die will be gain. Look up, Oh! trembling soul, to heaven. There is thy Savior, He whom thy soul loveth; there are shining ranks of angels, and the good of all times; thy friends and kindred are there, waiting to greet thee with welcomes and congratulations. And though you leave many behind with whom and for whose sake it might seem desirable to live, you will go to many others in whose fellowship your happiness will be perfect and eternal. And those from whom you are now separated will soon follow you and remain with you forever.

In bereavement we have, among other consolations, that of David, that though we cannot bring back the dead to us, we shall go to them. Their corruptible bodies and ours shall be raised incorruptible, and be fashioned like unto Christ's glorious body; we shall be again united, and our fellowship and joy will be unbroken and perfect.

A firm belief of this truth tends also to bring the mind under the influence of spiritual and heavenly realities. God reaches the heart of many a sinner through the channel of his natural affections,—taking to heaven those about whom his heartstrings had twined, that he might by a sweet attraction draw him thither also. To the Christian in contemplation of heaven, Christ is ever the chief among ten thousand, yet the thought of pious friends there serves to bring that holy world near, and gives it a reality and distinctness which make it powerfully influential on his feelings and his life.

And not the least of the happy influences of this doctrine is the incentive it affords the Christian to labor for the salvation of his kindred and friends. All souls are of priceless value, but we are bound to feel special interest in those to whom God has united us in the most intimate relations. These friendships now contribute to our well-being and happiness;—Christian affection cries: Oh! let us endeavor to make them eternal. Forbid it that any whom we now honor and love for their external virtues and accomplishments, or those whom we clasp as our own blood, should through our fault be ranked among the enemies of God, and so be missing from our side at the last great day! Let us try the efficacy of prayer, and of a consistent life. Our friends united to Christ, as well as to us, will be doubly dear; we can share each other's joys and sorrows, help each other's labors, and at death, our friendship having "the rivet of eternity," will remain unbroken, and contribute an humble share to the joys of heaven.

A. D. G.

FROM OUR IOWA CORRESPONDENT.

Dubuque, Iowa, June 22, 1852.

To the Editors of The Independent:

Gentlemen: The discussions and proceedings in the late N. S. General Assembly are instructive on several points. First, they corroborate the opinion which I have heretofore expressed, that there is a wide-spread dissatisfaction in that denomination with the legitimate workings of the A. H. M. Society, and a determination among some not to rest until there is in operation some supplementary system that shall be more efficient in promoting the interests and propagating the peculiarities of Presbyterianism. Many have denied and others have been unwilling to believe that there existed to any considerable extent any such sectarian spirit as I have alluded to in that denomination; and when facts have been adduced to prove it, they have been pronounced to be either exaggerated or altogether local and indicating nothing as to the views and feelings of any considerable portion of the Presbyterian church. But in view of what was exhibited at Washington such a plea can no longer be maintained. The same spirit, though most rife among western members, appeared in ministers and elders from all parts of the land.

Secondly, it has been made apparent that, while our brethren are dissatisfied with the operations of the A. H. M. Society as heretofore conducted in some respects, they yet are determined to cling to it, so long as Congregationalists pay two-thirds of the money that flows into the treasury and they themselves gain two-thirds of the advantages. They do not mean to cut loose from a society which, although it does not do all they desire, yet does so much for them, but the *y* mean *t*o retain all the advantages it affords th*em*, and while *ostensibly* acting on the pri*nciples* adopted at the formation of the Society, to carry out another system which shall ena*ble* them to divert a large portion of the funds of their denomination which should legitimately flow into the treasury of the joint Society, to the promotion of sectarian purposes. This will be the actual practical operation of their new "church extension" plan, as I shall show hereafter.

Thirdly, it has been demonstrated, that while there are many individuals in the Presbyterian church who are of a different spirit and have cherished different views from those of "Young Presbytery," alias the church-extension party, yet they are not able to stand against the overwhelming tide that is setting in the direction alluded to. In the Assembly this class, though comprising talent and influence, were obliged virtually to yield to the demands of the exclusive or denominational party, and to adopt without *essential* modification the measures for church extension which they proposed. And this is but an illustration of what is true on a larger scale and outside of the Assembly, and is but a foreshadowing of what will take place in all parts of the land. The denominational or church-extension spirit is destined to spread until it shall become, at no distant day, nearly universal. It is apparent to every reader of the proceedings and debates at Washington, that the church-extension party succeeded in making a decided impression in favor of their views and schemes, and in infusing much of their spirit into those who went to the Assembly with very little feeling on the subject or with prejudices against the new plans. I was struck with this fact, and was more than ever convinced that a spirit is rapidly pervading the whole denomination and is destined to prevail, that will render it impossible for Congregationalists to co-operate with them much longer, unless they are content to abandon everything to their hands. Frequent references were made in debate, by those who hesitated to adopt Mr. Mills's scheme at first or in full, to the claims and representations of western men, and to private remarks and conversations which evidently had weight in convincing them that *something* must be done to advance their denominational interests, more than to carry out in good faith the principles involved in the organization of the joint voluntary societies.

I repeat, there are unmistakable signs that the exclusive or church-extension spirit is rapidly spreading among our Presbyterian associates and is destined ere long to be in the ascendant. Hitherto such men as Dr. Beman, Mr. Barnes and others who have "fought, bled, and"—almost "died," in maintenance of the voluntary principle, and who are so publicly committed to it that consistency demands of them to resist the tendency to establish ecclesiastical boards, have been able by their personal weight of character and influence to keep in check to some extent the denominational spirit. But this class is diminishing, while the new party waxes stronger and stronger daily, and at no distant period the former will have passed away, and younger men will wield the influence, who are uncommitted, and who have been trained under different auspices, and who have felt little of the influence of Congregationalism. Besides which, it must be borne in mind that the large Congregational element that has formerly flowed into the Presbyterian church, both ministerial and lay, modifying its views, is to a great extent stayed, since the lines began to be drawn, so that hereafter the denomination will be far more purely Presbyterian than heretofore. Nor will the church-extension party be idle, but on the contrary will be continually propagating their views. As the result, therefore, we must expect to see very speedily a large and overwhelming majority in favor of denominational action, and in future Assemblies a more and more feeble resistance to the "new measures," until at length ecclesiasticism will triumph, and such a course will be adopted as will produce a violent rupture of existing relations between Congregationalists and Presbyterians. (How great the change in the last Assembly from those which were held immediately after the exscinding act!)

Such is the tendency of things, as any one may see with half an eye, and the measures of the late Assembly will hasten the result. So evident is this, that many judicious men, including some who have been unwilling to believe it, and who have deprecated a dissolution of the existing union between Congregationalists and Presbyterians, have recently declared their belief that the present relations of the two denominations cannot be long maintained, but that a division in respect to home missions must inevitably, sooner or later, take place. The church-extension party in the late Assembly gained all they desired, the modifications of the original plan reported by the committee being practically of very little account. The scheme finally adopted opens the way for exclusive denominational action by individuals, churches, and presbyteries, to as great an extent as could be desired, at present at least, and will foster a violent sectarian spirit among Presbyterians, give new occasion for jealousy on the part of Congregationalists, afford multiplied opportunities for collision between the two denominations, and fan the flame of discord which has already begun to burn.

Such is the state of the case. And now the question arises, and a serious one it is, and one which deserves to be deeply pondered and prayerfully studied, What shall be done by those who seek for peace? What is the dictate of wisdom and prudence; *to wait until by the inevitable operation of present causes, a bitter sectarian hostility shall be aroused and become prevalent on both sides*, and alienation and mutual opposition be so excited that an explosion shall take place and a violent disruption of existing relations shall occur, which shall separate the two denominations and leave them much in the relative condition and the state of mind of the Old and New School Presbyterians after the late revolution in the Presbyterian church? I say, shall we wait for this result, which it needs no prophetic eye to foresee and no prophet or son of a prophet to foretell, or shall all who love the peace of Zion and desire to maintain "the unity of the Spirit in the bonds of peace," proceed at once to take prompt and efficient measures to bring about a speedy and amicable dissolution of the partnership in Home Missions, and a separation, *not in heart and spirit*, but in external relations, which shall leave each party free to operate without jealousy or let or hindrance on the part of the other, *in its own legitimate sphere, and its own* NATURAL *way*? The whole difficulty that now exists and is so rapidly increasing, arises out of an *unnatural union* of two discordant elements—in other words, out of an attempt (that all past experience goes to teach us must prove abortive) *to combine in one system of measures for propagating the Gospel, two denominations of so totally different a genius, and of such irreconcilable views of polity and mode of operation*. I honor and sympathize with the feelings of those who cling to this union from a spirit of brotherly love, but I must believe that they are mistaken in their views of the best mode of securing *real* harmony and unity of spirit. This is not to be accomplished by tying the two denominations together, but by leaving each to act by and for itself, and *in accordance with the genius of its own system*. The free, voluntary system is Congregational; the ecclesiastical system is Presbyterian, and they cannot be combined; and if the attempt is made to do it, it ever will fail as it ever has failed. The sooner the union the present unnatural union is abandoned, the better, and the sooner will agitation, jealousy and collision cease. Dr. Bullard in the Assembly said, while he professed great attachment to the A. H. M. Society, that he believed there was no way to avoid friction and difficulty but for each denomination to be left to prosecute its own plans of church extension in its own way. But if this be so—and I agree with him—why cling to the union in the A. H. M. Society, and thus forever keep a bone of contention between the parties? Why not peaceably and amicably separate in toto?

Now which of the two courses which I have pointed out will be most for the honor of religion, the glory of God, and the welfare of Christ's cause? I can conceive of but one answer; and as I love peace, and desire to live in harmony and fellowship with my Presbyterian friends, I counsel and advocate the alternative last named above. *I am for a peaceable separation* WHILE IT MAY BE HAD. I shrink from such an exhibition before the world again as was made when the old Presbyterian church was rent asunder, and which we shall see when the Plan of Union between Congregationalists and Presbyterians is violently dissolved, as it will inevitably be ere long, if things continue in their present course. As a peace man, then, as a friend of real union, as one who desires to maintain friendly relations with Presbyterians, I advocate a change in the Home Missionary system. I know there may be objections urged against this course; but they are trifling compared with the advantages to be gained. This point I will reserve for discussion in my next. And in corroboration of my views an intelligent layman writes me, "Things cannot long remain as they have been, and in all probability the sooner they are altered the better—better now, at once, than after quarreling about it for four or five years." This is wise and Christian forethought and common sense.

As to the church extension plan adopted by the Assembly, I have to say, that it is open to very serious objections, and I must believe it to have been a most ill-judged movement to adopt it, whether we regard it in its influence on the peace of the churches or in reference to the rights of the A. H. M. Society, and as a violation of that good faith which Presbyterians owed to their copartners in that institution. *Its practical operation will be, to engage Presbyterians in an exclusive and denominational work, and to turn vast sums of money, raised by their churches, out of the legitimate course, which would be into the treasury of the A. H. M. Society, into channels of sectarianism.* I shall be much mistaken if it does not materially diminish the income of the Society from the Presbyterian direction. There will be those whose benefactions will continue to flow, as they have done, through that Society; but other individuals and churches will employ, to a very considerable extent, funds that should be given to it, in carrying out the church-extension plan. Already we have seen it proclaimed, with a great flourish of trumpets, as the "first fruits" of that plan, that Rev. Mr. Smith's church in Washington raised, in a single evening, *one thousand dollars* for the new Education Society, under the moving appeals of a minister from Iowa (the same who is supported as a *Presbyterian* agent, independent of the A. H. M. Society, in this State, by a church in Cincinnati), and in announcing the fact the pastor says, "We have more of the same sort [of contributors] left, so that I feel authorized to say that any young man who needs it shall be aided in his studies there." Now I cannot affirm it, but I will venture to intimate that that same church never raised at any one time a like sum for the A. H. M. Society, and will not raise one-third of it for home missions proper the present year. I have no doubt that its zeal and liberality will be in a great measure expended in carrying out the church-extension scheme.

And this will be the case extensively. Strong appeals will be made to the denominational spirit, and large sums will be raised for education and church-building, while the regular home missionary contributions will be in a great measure neglected, and the A. H. M. Society will be put off with the driblets that remain after the sectarian objects are provided for. In a word, the Presbyterian churches, to a great extent, will engage in promoting their denominational interests, while Congregationalists will be left to replenish the common treasury of the A. H. M. Society, from which their copartners will draw, *ad libitum*, to sustain the churches which, with their own funds, they have founded. Such will be the practical operation of the new plan. Is it just, is it carrying out in good faith the terms of the union? Ought Congregationalists to submit to this change? I know that our Presbyterian friends, almost without an exception, professed great attachment to the present partnership, and lauded to the skies the noble national Society in which we and they are united, and well they might. They disclaimed all design to break up the Society, and well they might. It is a new-milch cow to them—a goose that lays the golden egg, and they must be demented indeed to take its life.

I will close by quoting, with your permission, from an article in the Boston *Puritan* on the discussion in the Assembly. "It is remarkable that in the debate no one raised the question whether these terms [of the church extension plan] would be acceptable to the A. H. M. Society. And no alternative was chosen in case of a refusal. [Whether accepted or refused the plan will be carried out. It has already been acted on in Washington. See above.] The plan involves provisions which will be found wholly inadmissible by Congregationalists. *It involves the having as many agents acting, against Congregationalism and in favor of Presbyterianism as there are presbyteries in the West.* And these agents of sectarianism are to be under pay, probably of the A. H. M. Society, for no other means of support exist."

"It is obvious further to remark, that the Assembly has, by its measures, taken as a whole, made a very considerable advance towards the end desired by the friends of denominational boards. It has fully effected two such boards. And as to the Home Missionary Society, while it disclaims a warfare with it, it fairly offers it the alternative of subjecting its main functions to the control of the church courts through an omnipresent denominational board, or coming under the power of the Assembly as a vessel in which that body takes no pleasure.

"Now what is the difference between the plan adopted from the special committee, and that reported by Mr. Mills? The difference is mainly in terms and in appearance. Many will recollect the anecdote, told of Father Howe, so celebrated for his wit. He made a prayer at an ordination of a minister, in which he prayed, that the pastor elect might be the means of keeping out all the Universalists, and Unitarians, and Baptists, and Methodists from the town. At the dinner-table he was called in question for the use of such terms. His reply was,—'It was what you all desired, but you had not brass enough to say it.' And Mr. Mills might say the like of his plan compared with the other. It was plainly and repeatedly said, by leading speakers, that Mr. Mills's plan would be an entering wedge to disunion. But all the substantial elements of that plan were finally adopted without opposition; so the wedge has entered.

"A very important feature of the new plan is, that all the Presbyterian churches are to be called upon to make annual contributions for building Presbyterian meeting-houses. The most natural result of this will be, to absorb what would otherwise be contributed by them to Home Missions, in that branch of church extension; and we should have this division of labor—the Presbyterians would build the meeting-houses for their churches, and Congregational churches would pay the ministers for Presbyterian churches."

"While Presbyterians differ so much among themselves about the real value of our co-operation with them, and while their strong men go against it, they must not think it strange, if there come up among us a growing disposition to 'calculate the value of the union.' And they must not take it as an offense if we ask the question—Whether union and charity and good feeling among brethren are promoted by this partnership, which is the occasion of such earnest and protracted debates in the highest judicatory of the church?"

Respectfully yours, J. C. H.

AMERICAN BISHOPS IN LONDON AND OXFORD—THE ANGLICAN CONSPIRACY.

BY OUR ENGLISH CORRESPONDENT.

England, June 25, 1852.

This week the 151st anniversary, and the closing of the Jubilee year of the Society for the Propagation of the Gospel, have been celebrated with considerable pomp and circumstance at St. Paul's and Westminster Abbey. To the services in these metropolitan churches have been added entertainments at the Mansion House, and by the most distinguished of the old incorporated companies of London. The attendance of bishops and clergy was unusually great at Westminster Abbey; the Lord's Supper was administered to nearly 1,000 communicants, and £426 was collected; £1,000 a week for the Jubilee year will have been added to the funds of the Society. The Bishop of Oxford preached at Westminster Abbey, and his tone was exulting and jubilant, his text being the 11th, 12th and 13th verses of Ezra 3. A single passage will exhibit the tone and style of the preacher:

"Never had our Reformed Church, since its separation from Western Christendom, seen such a blessed sight as God had given them that day. Was it not wipe clome stain from the church to which the Jews had been the scorn had pointed? Surely on that day God had taken away a heavy reproach from them, for they were now in communion with *the* holy Church throughout all the world. Around that altar to-day were bishops from every quarter of the globe; their voices had been heard mingling with the services. Amongst them were chief pastors of that long-persecuted branch of Christ's holy Catholic Church, who ministered its word and sacrament to a chosen company whom *God had kept in the Apostles' fellowship in our Northern Britain*. Amongst them, also, were two who had spent their strength in setting up Christ's kingdom in distant India, and one whose apostolic chair and apostolic labors had been set up and acknowledged by the Lord in extremest Africa. Then, again, they had with them from the other side of the Atlantic, in full communion with themselves, ministering with them before the Lord, bishops and presbyters of that daughter Church, which, having spread her rule through the wide extent of North America, was gathering in souls on every side, and sending forth Apostolic laborers even to Africa and China. Surely, then, in this prosperity of the daughter church there was special comfort for them in their sad but necessary separation from the company of Christ's faithful people in so many lands."

On the evening of the same day, Dr. Delancey of Western New York, preached at St. James's, Westminster, from the 11th verse of Malachi, chap. 1. The sermon is described as an eloquent exposition of the prophecy, prefaced by heartfelt expressions of sympathy in the proceedings of the Society.

The sermon at St. Paul's was of a very marked character, and presents very serious matter for the consideration of British and American Christians, especially those of the Episcopal communion. The Bishop of Michigan was the preacher: his text,—"*And all ye are brethren.*" The introductory portion of the discourse would, by some Americans, be described as comprehensive abolitionism. The preacher said, that notwithstanding the clear statement of holy writ, that '*God had made of one blood all nations of men*,' there were not wanting philosophical men of a speculative character who had attempted to show that all members of the human race were *not* brethren. The strife and confusion, the unhappiness and misery, which sin had brought into the human family, and made its members enemies to each other, were to be removed by a divinely-appointed plan, by which men were to be brought altogether into one family, with one head, Christ Jesus: that family was the Church of the living God,—the only door of entrance was Christ himself, and the rite of admission was holy baptism. The assertions of the preacher here were very emphatic, and are described as receiving marked attention. Every person who received this rite was, he said, *made a new creature*, or, in the words of the Catechism, "a child of God and an inheritor of the kingdom of heaven." *No previous qualification was necessary in order to obtain the privilege of baptism.* All were invited to enter into the family of God, and the only condition prescribed in order to a full participation of the privileges of membership of the family was personal holiness. "without which no man can see the Lord." This relation, once established, would always continue to exist—*the prodigal was still a son*, even in the midst of his wildest excesses and greatest depravity. Hence arose the necessity of a *continual confession* of sin, and a return, as the penitent prodigal, to the bosom of the Great Head of the family; for although there could be no second regeneration or new birth, any more than there could be a second birth into this world, still there might be many renewals or conversions.

Referring to the occasion, and to the great gathering of bishops, the preacher said:

"They met together upon that occasion as brethren of Christ; they had come from almost every part of the earth to mingle their joy together for what had already been accomplished in extending the family of God upon earth. There had never been such a union of the different portions of Christ's family since the period of the Reformation as that which he now witnessed. It gave some slight idea of the communion of saints, and shadowed forth the glorious anticipation of that day when the Church of the living God from among all nations should be united together in one common Christian brotherhood. This was the Jerusalem to which, as in times of old, they came up from all nations to make their reports to the Apostles. In America they could not at present keep pace with the demands made upon them for pastors, and places in which but a few years since only the yells of savages were heard now echoed with the sounds of prayer and praise. The broad Atlantic could not divide the two churches; their members spoke one common language, one which would, sooner or later, become the most widely-spoken language of the world. What prospects were not opening up before our view! We have Oregon, California, and sooner or later we must have Mexico. The Saxon nation must sooner or later possess the whole South American continent. It was our duty to be up and to be diligent. Let us not rest satisfied until the sound of the glorious Gospel was heard around the Jericho of error and superstition, which, her walls fallen to the earth, would lead to the deliverance of the sons and daughters of God from that spiritual bondage in which they had been so long held. It was only for us to resolve, in the fear of God, and the work would be done. Let us pray, said the bishop in conclusion, that God in his infinite mercy may enlighten our minds, increase our zeal, and enable us to spend and be spent for the service of our common Lord; and then it will not be too much to hope that, at the next jubilee of the society *hundreds of the successors of the apostles* will meet within these consecrated walls to tell of the glorious works which have been achieved in the name of the Lord."

The Bishop of Michigan, the Bishop of Western New York, and Dr. Wainwright, were especially invited to take a part in the "Grand Commemoration" (of founders and benefactors) at Oxford; and in the great assembly in the Sheldonian Theatre, honorary degrees were conferred upon them, at the same time that Prof. Owen (the English Cuvier), Prof. Alison, Sir Gardiner Wilkinson, Judge Coleridge, and the Duc di Serradifalco, an accomplished Sicilian nobleman, received similar honors.

In especial honor of these American gu

to which she was entitled." Hence the misfortune of American independence and nationality! And in this point of view, the proceedings have shown the Episcopal Church in the United States to be an English garrison, commanded by nominal Americans on behalf of "mother country," and "Mother Church,"—or as a kingdom of the clergy in the midst of the republic, or, as an American Episcopal clergyman not long since wrote to a clerical friend in England—"our Zion in a strange land." AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JULY 15.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editor.* By observing the above notice, correspondents will save much inconvenience at the office.

MR. THOMPSON'S DEPARTURE.

Our readers will see by the next article, that we are to be deprived, for a season, of the presence and counsel of our beloved associate. As the resident editor, visiting the office daily, and having a constant supervision of the concerns of the paper, his absence will be felt by his fellow-laborers as a peculiar privation. Our readers will miss him, but they can never realize, as we do, how much *The Independent* has owed to his buoyant courage, his unfailing courtesy, his self-forgetting ardor, his sound and far-seeing judgment, his ready and skillful pen, his sincere benevolence and enlarged Christian charity. We commend him to the cordial esteem of our friends and of all the friends of Christ and of humanity where he may go, and to the prayers of the pious for the restoration of his health and for his safe return to his pulpit and his chair.

Through the prompt and efficient liberality of the people of his charge the subscriber is permitted to enter upon a year of release from all pastoral responsibilities, with ample resources for foreign travel, in the hope, through God's blessing, of recruiting a constitution prematurely impaired by duplicate public labors and by private cares. Through the kindness of the proprietors of this journal and of his editorial associates, he is also released from the responsibility and the care which for two years past have chiefly devolved upon him, in this department of public duties. Yet his connection with these spheres of labor—at once the burden and the joy of life—is not wholly severed. He will still be the pastor of an affectionate, a considerate, and a confiding people, and in every clime will cherish that relation as the dearest now remaining upon earth. With the readers of this journal, also, he will maintain, so far as circumstances shall admit, an almost weekly intercourse, and from every continent of the old world, though separated by more than half the earth's diameter, will hope to send them passing thoughts and kindly greetings.

In leaving for a while a post that he was led to assume not from preference but by a Providential necessity,—under the oppressive consciousness of imperfection in the discharge of its various duties, it is a comfort to reflect that he has endeavored as an editor to maintain the laws of Christian courtesy and charity; and if in any instance, amid exciting discussions and hurried utterances he has transgressed these laws, he desires that the offense may be forgiven, as freely as he has ever forgiven and does now forgive the manifold assaults upon his personal character and his official position which, in contravention of the comity of the press, have appeared in contemporary journals, religious and secular.

In his absence *The Independent* will be conducted under the same general auspices as heretofore. Of his associate editors and of the stated contributors to the columns of this journal, it were presumptuous for him to say anything by way of commending them to its readers. They have given life and power where he has often rendered but a mechanical superintendence or a forced and wearied contribution.

The subscriber hopes now to pass into a delightful obliviousness of all public affairs in this country—to have all memories of its excitements swallowed up in that "great bowl of ipecac" which Dr. Cox has so characteristically described; not to know whether General Scott is elected or General Pierce, or a *tertium quid*; whether Presbyterians and Congregationalists conclude to live lovingly together as joint-tenants of one mansion, or to dwell apart in their own habitations,—fenced about with spikes and palisades and guarded by watch-dogs and man-traps; whether Mexico and Central America and Cuba are to be annexed, and the Union saved, or "agitation" and "disunion" are still to threaten our "glorious Constitution,"—to forget all these things in the inquiry whether Paul was actually shipwrecked at *Melte*, and Moses was really picked up at *Rhoda*, whether Pharaoh's chariots had modern linch-pins and the pyramids were built with a common derrick; better still, to forget "percussion" and "auscultation" and "ulceration" and "tubercular diathesis" and pulse and congestion, amid the glaciers of the Alps and the snows of Lebanon. Yet before passing into this living entombment—from which Belzoni himself shall hardly dig him out—he would make a "modest request" of that Convention which he has been officially concerned in calling into being, to preserve the dignity of a free church polity and the beauty of an enlarged and enlightened Christian charity.

The journey that he contemplates is a common-place affair; so much so that even a request for prayer seems almost like such a request in the last century for a prosperous journey from Boston to New York. Yet to each one it comes with a new experience, and the parting—with a mysterious, an unfathomable PERHAPS—the parting for a year from family, and church, and friends, and country, brings solemn, tearful thoughts, and demands the most devout recognition of dependence upon God. May not one whose pen has never failed to contribute something to the weekly issue of this journal, presume that among its thousands of readers he has some friends who in all his distant wanderings, will often in faith and in hope, commend him to God?

JOS. P. THOMPSON.

ECCLESIASTICAL RESPONSIBILITIES.

Some recent events have given interest to the inquiry, To whom is the pastor of a Congregational church responsible in his official character?

Our Presbyterian friends are naturally prone to think that inasmuch as an association of pastors in the Congregational system, bears some resemblance to a presbytery, and inasmuch as General Assemblies in their capacity as the supreme judicatories of Presbyterianism have some sort of confederation or correspondence with General Associations, the relations of a Congregational pastor to his association must needs be analogous to the relations of a Presbyterian pastor to his presbytery. And indeed many Congregationalists are too little informed in regard to the first principles of their own system, to know the difference in this respect between Presbyterianism and Congregationalism.

Yet the difference between the two systems is not less palpable at this point than at any other. In the Presbyterian system, the particular congregation with which a pastor is connected and of which he has the special oversight, is not regarded as a church complete in itself under Christ, and adequate to all the functions of church-government, but only as a fragmentary part of a more extended organization. In this system, therefore, the pastor is responsible to an ecclesiastical governing power out of and above the particular congregation to which he ministers. But the corner-stone of Congregationalism—the principle from which the system gets its name, and out of which every other characteristic principle of the system might be deduced—is that the local or parochial church, the organized *congregation* of faithful men, is really a church, complete and independent; that there is no governing power *over* that church other than the power which resides *in* the church itself; and that there is no act of ecclesiastical jurisdiction or authority to which the local and separate congregation of believers, duly organized, is not intrinsically competent. Accordingly if Congregationalism should attempt to provide another tribunal than a particular church for the infliction of any kind of church-censures, or the exercise of any sort of church-power, it would to that extent contradict itself.

It is in the strictest conformity with this first principle of Congregationalism, as distinguished from Presbytery and Prelacy, that the Cambridge Platform lays down the following proposition in regard to the ecclesiastical responsibility of a pastor.

"In case an elder [i. e., either a pastor or teacher, or a ruling elder] offend incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the council of other churches, where it may be had, directing thereto) to remove him from his office; and being now but a member, in case he add contumacy to his sin, the church that had power to receive him into their fellowship, hath also the same power to cast him out, that they have concerning any other member."—Chap. x, § 6.

In the very next section, the same proposition is repeated under another form of statement, as if the framers of the Platform were determined that so important a point should not be overlooked.

"Church government, or rule, is placed by Christ in the officers of the church, who are therefore called rulers, while they rule with God; yet in case of maladministration, they are subject to the power of the church, as hath been said before."

We might easily multiply citations to the same effect from ancient and modern writers of authority, but the authority of the Cambridge Platform, on this point, is sufficient. A pastor, like any other church-officer, is responsible, immediately and only, to the church in which he holds his office. That church—and no other church or church judicature—has power to call him to account for any official misdoing, or for any personal delinquency affecting his official worth. That church, having called him to account, and having duly investigated his delinquency, has power to depose him from his office, and to cut him off from communion with the body of Christ—a power which belongs to no other tribunal on earth.

This power, however, is not ordinarily to be exercised without "the council of other churches directing thereto." What, then, is the method of proceeding, "according to order," when a pastor is chargeable with heresy or scandal?

1. It is to be remembered that, at the inception of the process, the whole matter lies, like any other case of church-discipline, *within the church*. The process should be begun just like a process with any private member of the body. The "first and second steps" having been taken, "according to order," and no satisfaction having been obtained, the accusation or complaint must be brought "to the church." And then the church, under its responsibility to Christ and to the churches of Christ with which it is in communion, is to determine whether to entertain the complaint, or to dismiss it as irregular, as frivolous and unworthy of consideration, or as unsustained by any show of evidence.

2. The church having determined to entertain the complaint, and to enter upon an investigation of the matters alleged, the "council of other churches" is next to be sought, precisely as in the question of the ordination or settlement of a pastor. A suitable number of "neighboring churches" must be invited to send their pastors and other delegates, for the purpose of aiding in the investigation of a matter which has so much of public importance and which is likely to involve so many points of delicacy or difficulty.

3. An "ecclesiastical council" having been thus convened, the whole case is to be investigated in their presence and hearing, not that they may decide it by virtue of some ecclesiastical authority of their own superior to that of the church in whose presence and for whose assistance they are acting, but that they may give advice which shall guide the church in its decision of the case and in pronouncing the proper judgment and censure. Those pastors and other delegates from "neighbor churches" having formed their opinion on the case, give their advice accordingly, and then disperse to report themselves to their own churches respectively.

4. In strict propriety of Congregational order, the investigation that has been had before the council, has been at the same time an investigation before the church. The witnesses have testified and the parties have been heard, not only in the presence of the council, but in the presence of the church also; for the church is supposed to have been in session throughout the whole procedure. The council must of course have been "by themselves" for consultation, in the making up of their own opinion, and the preparation of their advice; but when they have come to their "result," the church is present to hear it. Nor can that "result" have any ecclesiastical validity, considered simply as the judgment or advice of a council. The church, having attended to the investigation, having listened to the arguments, having received the advice of the pastors and other delegates from neighbor churches, must give validity to the "result" by accepting it. If the accused pastor is found guilty of the heresy or the scandal with which he has been charged, it is only by the authority of the church that he is deposed from his office and censured as an offender. Such is the theory of Congregationalism as propounded in the Cambridge Platform and as explained and defended by the standard writers on Congregational order.

But suppose the pastor of a church is commonly reputed to be guilty of scandal or heresy, and the church takes no notice of the matter. Suppose the whole church adheres to its pastor, and not one member in the brotherhood can be found who will take the responsibility of becoming the accuser, or who will permit proceedings to be commenced in his name. Cannot the offending pastor in that case, be accused and brought to trial at some other ecclesiastical tribunal? Or suppose that after proceedings have been commenced, the majority of the church, without any sufficient reason, refuse to entertain the complaint, or to call for "the council of other churches,"—is there no other judicature to which the proceedings may be transferred? Or suppose that, after a trial in the usual form before a council of pastors and delegates from neighbor churches, and after the council has given its opinion against the accused and has advised that he be deposed from office, the church refuses to accept the result or to carry it into effect, and still adheres to its pastor,—is there no appeal? Is there not some other method by which that pastor can be silenced and his pulpit declared vacant?

We answer, The principle of the pastor's responsibility to the church, and to that tribunal alone, carries with it the principle that the church is responsible *for* him to other churches. The proper method of proceeding with a church which refuses to do its duty in regard to the administration of discipline within itself, is clearly marked out in that part of the Platform which treats "of the communion of churches one with another." See the description (chap. xv, 22.) of the "third way of communion of churches." The case we are now supposing is there exactly described, and the remedy set forth. "In case any public offense be found in a church, which they either discern not or are slow in proceeding to use the means for the removal and healing of," there is a remedy, "by way of admonition."

1. "As one apostle might admonish another, so may one church admonish another, and yet without usurpation." Let this be done, then, as the first movement.

2. "If the church that lieth under offense, do not hearken unto the church that doth admonish her, the [admonishing] church is to acquaint other neighbor church with that offense which the offending church still lieth under, together with the neglect of their brotherly admohition."

3. Thereupon "those other churches are to join in seconding the admonition formerly given:" that is, of course, those churches, in their several church-meetings, are to consider the matter which has been reported to them by the admonishing church, and, if they find cause for such procedure, they are to join in repeating the admonition.

4. "If still the offending church continue in obstinacy and impenitency, they [the churches that have concurred in the admonition] may forbear communion with them."

5. Nor does the process end at this point; for, next, the admonishing churches "are to proceed to make use of the help of a synod, or council of neighbor churches walking orderly, ... for their conviction."

6. "If they hear not the synod, the synod having declared them to be obstinate, [then not the synod itself but] *particular churches* approving and accepting the judgment of the synod, are to declare the sentence of non-communion, respectively, concerning them."

Briefly then, through all this process, the church itself is dealt with, by admonition and a final withdrawal of communion, for the neglect of the discipline which it ought to maintain within itself. If it neglects to deal with its own pastor for the scandal or the heresy of which he is guilty, it becomes responsible for his scandal or heresy to other churches who have no jurisdiction or authority over him.

But some may ask, What has the Association to do in this matter? We answer that we are not now considering the case of a pastor in a consociated church under the Saybrook Platform, but only the case of a pastor in a simply Congregational church. To the consociated Connecticut churches the association is a recognized part in the machinery of their confederated ecclesiastical system. But in regard to the proceedings and officers of a simply Congregational church, an association of clergymen has no more authority, and no more right to interfere, than any other club or voluntary society. If a pastor joins such a club,—(which is not at all necessary to his good standing)—he is of course subject to its rules, and liable to be exclled for the violation of them; but that cannot affect his relations to his church. If he belongs to an "Odd Fellows' Lodge," or a "Rechabite Tent," it does not follow that his official responsibility to the church in which he holds office is by that means taken away or compromised.

EMPLOYERS AND COMPETITORS.

Nothing is more common than to hear well-meaning persons complain about the inadequate compensation of labor in certain employments, as if the blame rested simply and wholly on the employers of that labor. Doubtless employers often have it in their power to "grind the faces of the poor." Doubtless many a stony-hearted employer takes the advantage which his position gives him, to pay for labor less than it would command if it were fairly brought into the market. But the fact may be that the employer who has adventured his capital in a line of business in which he gives employment to a hundred pair of hands, is far less to blame for the low rate of wages than he would be if in deference to the complaints of unreasoning philanthropy, he should withdraw his capital from that business, and invest it safely and snugly in public stocks, and throw all those hands out of employment.

Take the case which happens to be most familiar, and indeed almost the only case about which we are accustomed to hear a steady and painful complaint,—the case of a poor woman who has her little family, the children of a dead or drunken father, and who can only labor in the unskilled use of her needle. What is it that brings down the price of that kind of labor—plain sewing—to a rate so low that the poor mother's life will be exhausted in the vain attempt to feed herself and her children? Competition. Who are her competitors? Those women who having means in part for their own comfortable support, are willing to eke out the insufficiency of their little dividends by doing just this work and no other. Those farmers' daughters in the country, or mechanics' and tradesmen's daughters in the city, who being well supplied with the necessaries of life in their fathers' families, and having a little leisure every afternoon, are eager to get hold of such work at any rate of compensation which will give them a little spending money for the purchase perhaps of vanities and luxuries, or perhaps for purposes of charity. All these are competitors with that lone woman, and are continually combining, unconsciously, to bring down the price of that one kind of labor to the starvation level. Nor are these her only competitors. The lady who pays the highest rate of wages to her cook, her housemaid, her waiter, and her child's nurse, and puts her hand to no kind of "house-work," and who then makes a little saving, and comforts herself with the idea of her own thrift and smartness by wasting her health and wearing her life out in sewing for her husband and children, is after all perhaps the most fatal competitor with that poor widow struggling in vain to feed her little ones.

THE SABBATH FOR MAN, NOT MAN FOR THE SABBATH.

We have asserted, and it would be easy to demonstrate the truth, that the claims of the Sabbath upon us, and our obligation to keep it holy, are stronger than they ever were in any age of the world, upon any nation. So far from the claims of the Sabbath being let down, they have risen. Hudson River Railroad stock may also have risen, temporarily, in consequence of the wanton and heaven-defying violation of the Sabbath, perpetrated by its directors; but no rise of stocks, though more valuable than all the mines of California, can compensate for the degradation of character, the injury upon morals and religion, the sin against God and man. Meanwhile we pursue our argument in regard to the manner in which the holiness of the Lord's Day is to be observed by us, and the dependence of our existence and well being as a free people upon such faithful observance.

If the Sabbath was made for man, that is, for man's good, to bring man back into the image and favor of his Maker, *that* observance is the *right* observance, and the *only* right one, which tends directly to that result. If that result is promoted by driving railroads on the Sabbath, and reveling in grog-shops; if journeying in rail cars, and strolling in pleasure parties on the Sabbath, tend to make men better acquainted with God, and more obedient to his commandments, then doubtless *that* is the way in which God would have the day observed. Then in God's name let our wealthy Christian merchants provide extra accommodations on all our railroad lines, for numerous residents, and especially for the poor, who cannot take time for railroad traveling or excursions in the week. The most disinterested benevolence requires the vastest accommodation, if railroad excursions on the Sabbath be the nearest way to holiness and heaven. But if God has laid down a way quite different from this, and if experience has proved that the spending of the Sabbath in traveling, or laboring, or amusement, only widens the distance between God and man, and debases the morals and hardens and sensualizes the heart, then the great law itself that the Sabbath was made for man, and not man for the Sabbath, demonstrates the iniquity of such a course.

When we have discovered the way which tends most directly to make men sincerely pious, to produce in them love to God, and habits of obedience to his will, charity towards men, and love to their neighbors as themselves, we have discovered the way of Sabbath observance most acceptable to God, the way which God requires. But it is not amusement. That is good in its place, but never yet has been regarded as a definite means of holiness, or mode of God's worship. A pleasure party on the water, a visit to the Crystal Palace, an excursion to Windsor Castle a railroad drive to Poughkeepsie, may be a very recreating and instructive affair; but we do not know that it has any direct tendency to make men better acquainted with God, or more holy and prayerful. The Sabbath Day was appointed of God, and granted to man, for something very different from the ordinary pursuits and recreations of life; for exercises, indeed, in which men are not, of their own accord, disposed to engage, and to which railroad drives and pleasure excursions are not particularly introductory. Hence the remarkable form in which the divinely enjoined observance of the Sabbath is couched, as a form, throughout, of self-control, self-restraint, and not of self-indulgence. "If thou turn away thy foot from the Sabbath, (that is, from dishonoring it, or from pursuing thy usual worldly course,) from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then thou shalt delight thyself in the Lord."

The way in which mankind, unconverted, alienated from God, destitute of his love, would like to spend the Sabbath, is in the gratification of their own desires, the pursuit of their own chosen recreations, doing their own pleasure on God's holy day. The very reverse of that, and the consecration of the day to holy pursuits, spiritual employments, involving of course not a little self-denial instead of self-gratification, is the only way in which God's purpose in giving the day to mankind can be accomplished. If the day be not devoted to him, kept sacred for him, then, instead of benefiting mankind, it sinks them deeper in the gulf of ruin, temporal and eternal. And it is an impressive fact that the turning of the day of God into a day of self-indulgence and worldly pursuits and pleasures was marked of old as connected with infamous national characteristics, especially the vices of covetousness and oppression, cheating and fraudulence in trade. The desecrators of the Sabbath were then, as now, the oppressors of the poor, though they did not then, as now, pretend to be their most sympathizing friends, for releasing them from the holy restraints of the Sabbath, and giving them strolls in green fields and visits to Crystal Palaces, instead of preaching and praying and psalm-singing. The Divine indignation was denounced against their courses of iniquity, with Sabbath-breaking at the head. "Shall not the land tremble for this, and every one mourn that dwelleth therein? I will cause, saith the Lord God, the sun to go down at noon, and I will darken the earth in a clear day, and I will turn your feasts into mourning, and your songs into lamentations. And behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8.

That is God's judgment on the nation that will not keep the Sabbath; a judgment that goes into execution, as it very often the case, by perfectly natural causes and sequences. A famine of the Word of God, a famine of the Bread of life, is just as inseparable an attendant upon a desecrated Sabbath, as a famine of breadstuffs would be attendant on the blasting of all our grain-fields, and the plowing of them over in midsummer. A famine of the Word of God follows as inevitably without the Sabbath, as the absence of a harvest would follow, if there were no spring. We see this in actual demonstration, the world over. Where the Sabbath prevails in its purity and power, there the living Word of God is enjoyed, is known, is fed upon; where it does not prevail, the Word of God is not known, is not possessed, is not respected. And where the Word of God is *not*, there all the corruptions and miseries *are*, that have always attended upon sin, ignorance and irreligion in our fallen world.

Every attack upon the Sabbath is an attack upon our life. The Sabbath is the vital organ in our Christian existence, and therefore is our true national life. It is as essential to the health of the state, the well-being of the body political and social, as the lungs are essential to the life and health of the physical frame. The Sabbath is for the ventilation of the social state, what the lungs are for respiration; we breathe through the Sabbath; thought and feeling, purpose and resolve, pure, high and holy, comes and goes. As in passing through the lungs, the blood takes coloring and life from the most ethereal element of the air, so in passing through the Sabbath, our individual, social, and national existence is purified, energized, and vivified from heaven. Our moral and moral life receives its sacredness, its worth, its vigorous health, its permanence, there, its power to endure labor, its security against corruption, its ability to resist disease.

Hence we affirm, every injury to the Sabbath is an injury to life. You may make your attack upon many points in this mortal frame, and yet, the object of your injuries may recover; you may do him no mortal, but only a transitory harm. But when you approach the lungs, you come to the citadel of life; and injury there is the near approach of death. So it is with the effect of the profanation of the Sabbath on our moral, social and civil welfare: when that profanation is permitted, and becomes prevalent, there is no more hope. There is mortal disease and weakness through the whole frame, and the very social system hastens to its dissolution, or to a chaos of permitted licentiousness and sin, which is worse than even its absolute destruction. A social state without the Christian Sabbath may go far to realize the conception of a hell on earth.

The secret of our own prosperity thus far, our unparalleled, unexampled progress, power, and happiness as a nation, is just here, in this gift from God to us of the Christian Sabbath, observed and sustained for so long a time in a sacredness, faithfulness, purity, and power, so like the brightest glory of its pristine life. Near two hundred years did it please God to keep us under this discipline, almost everything in our economical and political, as well as social and moral existence, taking a coloring and character from the strict observance of the Sabbath. Thus did we live and breathe and have our being, and hence (recurring to the analogy of the lungs) results still our vigor as a nation, our freshness and elasticity of growth and life, which, as compared with the nations of Europe, is like the health of a mountaineer, who has cheerily labored in the pure open air beneath the heavens, in the varied and salutary activity of a farmer's occupations, in comparison with the sallow, pallid, shriveled faces and meager, attenuated forms of men shut up in city garrets, or confined in stooping postures amidst pestiferous gases, at manufacturing looms.

To the life and health-giving power of the Christian Sabbath over us and in us, we owe our whole superiority; for the influence acted from the outset, and acted in every direction. It set our whole existence, as a plant is set in its growth, and raised into maturity. It was as omnipresent as the atmosphere, and as direct as a stream of electricity; there was nothing hid from the heat thereof. It was the only example of a Sabbath-born and Sabbath-educated nation, in the whole history of the world. Our Pilgrim Fathers came to this continent, that they might be free to keep the Christian Sabbath in its purity, and to educate their children and their children's children beneath its power. It is this same benefit and blessing, which God has committed to us in trust for another generation. If we are to enter into a conflict for the preservation of the holiness of this day, then is the great battle of our independence to be fought over again. And indeed this *is* the conflict on which we seem to be now entering. Who can behold the alarming desecration of this sacred day by the crowds of foreigners poured in upon us, educated from the cradle in a perfect infidelity and scorn of all the holy obligations connected by the Lord of the Sabbath with this day, and not tremble? Who can witness the sad and solemn event of members of our very churches contributing of their wealth to sustain a Sabbath-breaking railroad, and not tremble? Who can contemplate the statistics of intemperance and crime and youthful vagrancy and ruin, sustained and increased in so fearful a manner, to so enormous a degree, by Sabbath-selling dram-shops and other accompanying abominations, permitted and supported, by law and against law, in the midst of our own city, and not tremble?

C.

STERLING.—A new Evangelical Congregational Church was organized in Sterling, on the 22d ult. Sermon by Rev. Mr. Gross of West Boylston.

REV. J. C. SEARLE.

DIED, at Southampton, Mass., April 26, 1852, Rev. J. C. SEARLE, late pastor of the church in Unionville, Ct., aged 33 years. He had spent his last months at his paternal home, in the family of his brother at Southampton, where his funeral was attended by a numerous circle of relatives and acquaintances, to whom, from his early years, he was greatly endeared. A discourse was preached upon the occasion by Rev. Dr. Porter, of Farmington, Ct., from Gen. 5:24.

Few men, in the comparison, have been more loved. His amiable disposition, his ready sympathies, and his freedom, disinterestedness and discretion in social intercourse, had won him the esteem of his acquaintances in every circle where he had moved. A foundation for these as for his other interesting qualities was laid in his early piety and his early Christian and literary training. At twelve years of age, he was hopefully converted to God, and at fourteen he joined the church at Southampton. Soon afterwards, he entered upon a course of study for the Christian ministry, which he pursued, with some interruption from ill health, till he was graduated at Amherst College.

Several of the years immediately succeeding, he spent in higher schools, in which, more than most teachers, he was valued and useful; and at the same time he procured for himself the means of prosecuting his education more directly for the sacred ministry. Having spent two years at Princeton Seminary, and another year with a pastor in his native State, he was licensed to preach the Gospel. After preaching a few months acceptably in several churches, he was introduced to Unionville, where after spending a year and a half he was ordained as pastor of the church in that village, in September, 1848. Such was his predisposition to pulmonary disease, that his settlement was delayed till then, although, from his introduction to the people, a strong mutual attachment sprang up between himself and them. Being settled, he was exceedingly happy in his work; and in the comfort of a home and the even course of his labors his constitution seemed to gather strength, and the hope was entertained that he might enjoy many years of usefulness. In this hope he was married in the spring of the succeeding year, and took a pleasant home. But scarcely had he done this, when, by a sudden cold, he was laid aside from his public labors, and after two years of alternate hope and fear in respect to his recovery, he died. During all the tedious months of his decline, his patience and characteristic cheerfulness were fully sustained, and in the near prospect of death his hope was unclouded. In his last hours, especially, his conversation was full of instruction and comfort to his aching friends. Among other remarks, he said, "When I look at my life, and especially at my work in the ministry, I see it full of imperfection. In my best performances, those in which I have sought the glory of God, self has stood by for her share. All my works need washing in the blood of Christ. If I am saved, it must be by grace alone. Still, I feel that I have truly consecrated myself and my all to Christ. I have gone over and over the ground, and am persuaded that the consecration is real, and is accepted."

Mr. Searle will be long remembered as a good man and good minister of Jesus Christ. As a son and brother, in a large family, whose head had been stricken down in his boyhood, he had grown up to be a counsellor and guide; and as a minister he was judicious, discriminating, well-informed, warm-hearted, devotional, humble, industrious, affable and affectionate. He discerned and sought the best interests of his people; and enjoyed, as he deserved, their confidence and love. He was well-fitted to be a pleasing and profitable preacher, and a ready, acceptable, and useful monitor, counselor, comforter and guide in the various offices of pastoral life. To the circle of ministers with whom he was accustomed to meet from one month to another, he was greatly endeared, and to them and the churches of their connection, his death is felt as the death of a brother beloved. P.

WEIGHTS AND MEASURES.—We are gratified to see that one of our commercial journals is recommending the adoption of the French decimal system of weights and measures. We are just beginning to enjoy, as a people, some of the benefits of the decimal division in our coinage and currency. But the incongruity between the decimal division in our measures of value, and the old system of division in our measures of quantity, is a great inconvenience, especially in those minute commercial transactions which are of so much consequence in the aggregate to the poor. We hope the *Journal of Commerce* will pursue the discussion which it has begun.

CORRECTION.—We are informed that the reporter of the proceedings in the General Association of Connecticut misunderstood the purport of the statement in the protest of members of Fairfield West Association; and that the protest does not sustain the statement made, viz., that the action of Fairfie'd West "did not commend itself to a majority of the *pastors* within the bounds of the Association." Our present correspondent writes in regard to the final vote of the Association to adopt the report against Dr. Bushnell, February 3, 1852:

I will give you the pastors in that vote. For the report of the Committee, Rev. T. Smith, E. Hall, D.D., L. H. Atwater, D.D., (these being on the Committee,) and I. Jennings, making four in all.

Of those who did not vote, two were pastors, viz., Rev. Gordon Hall and Martin Dudley.

The two who voted against are both pastors—making four pastors who did not vote for the Report.

Your correspondent counts the Moderator, Rev. E. D. Kinney, because Mr. Kinney is known to be on that side, and thus makes five in favor of the Report. I did not count Mr. Kinney, because although at former meetings when not moderator he has spoken in favor of the Committee, at this meeting he expressed no opinion and no wish to be reckoned in the vote. He announced the vote as I have given it.

On the other hand in my statement of the vote on the indefinite postponement in the meeting at Greensfarms, 11th November, 1851. I did count Rev. J. H. Linsley, D.D., although he was moderator, for this good and sufficient reason, that before taking the vote, he expressly stated that he wished to be considered as voting for the indefinite postponement. He reckoned himself in the vote and therefore I reckoned him. Brother Kinney did not and therefore I did not reckon him.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, July 6, 1852.

MESSRS. EDITORS:—The account of the recent state meetings at Searsport, which I sent you last week, was closed rather abruptly. I meant to have added, as a delightful feature in the exercises—all speak of it as such—that the singing was performed by the whole congregation; and at such a time all are singers, or wish to be; the spirit of holy joy and song gets so excited that those who have never learned to sing are constrained to try. Throughout, there were frequent singings and prayer, keeping prominent and alive the devotional element in the assembly. The reports of revivals have been spoken of as giving a joyous and animated tone to the meetings. In most if not all these accounts of revivals, it appeared that they were carried on prominently by the instrumentality of prayer meetings. Formerly it was more by meetings for preaching. Now there is very little preaching except what is done in the Sabbath day sermons. It may remain to be proved that the conversions are as thorough and sound as were those which took place under a more frequent ministry of the word. That they are numerous in many places, and *seemingly* good, under the dispensation of prayer meetings, admits of no doubt.

The subject of non-resident church members is at present prominently occupying the attention of our Conferences. The attention of pastors and others has been forced to this matter by the greatness of the evil. The proportion of non-resident members to the whole number is found so large as to be truly painful. It is painful, because the fact indicates, in that portion of the Church, a low and dubious state of Christian character. The living Christian means to live and be known as a Christian; and wherever he goes he will carry his certificate with him, yea his life with him; and wherever he abides he will at once connect himself with the church of his brethren in that place. He knows that his own spiritual prosperity is advanced, and his usefulness as a Christian is two-folded by such a measure.

So great was the interest felt on the subject of Temperance, that it came up for remark and discussion before the Conference at three different times. There is but one opinion amongst the pastors and the churches in regard to the good effects of our Law, and in regard to the importance of sustaining it. This opinion was expressed in the following resolution:

Resolved, That experience of the benefits accruing from the enforcement of the "Maine Liquor Law," has deepened our confidence in its power of good to the community, and we hereby promise our hearty support as Christians and as citizens to its just and wholesome prohibitions."

The belief of many is, that a great struggle is coming—a very death struggle, and it is near at hand. The importance of the result is vaster than can be easily estimated. Christians and ministers will be found on the right side; ready to do vigorous work. But there is some little drawback to this. The fact that ministers stand so to a man in favor of the Law, prejudices the cause in certain directions. A man in this city, for instance, remarked that he should think favorably of the law but for one circumstance, namely, the ministers were all in favor of it; that was his reason for opposing it. It would seem that such a heart had come to be a malignant hater of all that is good. Hence when it sees this evidence that a cause is good, that the ministers go for it, the argument with him is complete; the conclusion at once is to hate and oppose it. In this fact, we have a little glimpse of the nature of the power on the other side, and the kind of folk that range there.

KENDUSKEAG.

To the Editors of the Independent:

NEW ORLEANS, July 6, 1852.

GENTLEMEN:—For the past few days our city has been in a state of continual excitement. *First*, the information came by telegraph of the decease of Henry Clay, and although this had long been expected, the event made a deep impression; for Henry Clay was well known, admired and loved by all classes and by men of both the great political parties in this city. Our councils were assembled and by their direction the mayor issued his proclamation setting apart Friday, the 2d instant, as a day of mourning. It was very generally observed, business for the most part being suspended, and the public buildings, with very many stores and dwellings, were dressed with the emblems of grief. Flags were everywhere displayed at "half-mast," and minute guns were fired during the day.

But while these things were done in honor of a departed statesman, a far different scene was enacted, and one never before witnessed in this city. Two *white* men had been sentenced to be hung for murder on this same day—the first *white* persons ever executed for murder in this state. Colored *women* even, for acts of violence only, to white persons, had been hung—black men for murder had been hung here, but never a white man, although murders in this city have been of almost daily occurrence. In some cases of aggravated assaults, and in a few of manslaughter, the parties were found guilty and sent to the penitentiary, but were generally released by the Governor. But where the most deliberate and cruel murders were perpetrated, juries have acquitted, and in the few cases where they were faithful to their oaths, the Governor has pardoned the offenders. It may well be supposed, that so novel a circumstance as the hanging of two white men in this city, would attract any day, and especially on a day like this, multitudes to the spot. At noon, the appointed hour, the wretched men were suspended—one of them boasting that he was a Frenchman and that he died for the honor of the French flag—and the other trembling and almost exhausted with fear. Owing to the imperfect arrangements, both men fell to the ground, and at the same time, the rain was falling in torrents accompanied by sharp thunder and lightning. I was told the crowd gave way in terror! The scene must have been awful! In other parts of the city it did not rain! The impression was very general that these men would not be hung—*they* believed they should escape. It appeared incredible to them that white men should be executed here for murder, and especially where the victim was only a poor slave girl, murdered while striving to save her master's property in the day time from robbers: but they have answered for it with their lives, and slaveholders say, "see by this how we regard our slaves." But I can see only the protection the laws give in this state to property. In this case *property* was destroyed and the destroyers were made to suffer. Had the victim been a hired white woman, I think there would have been no conviction. Property is held in estimation here, but life is the cheapest thing we have in Louisiana.

And this leads me to the *third* subject of excitement. Scarcely had our citizens returned to their usual quietude, when they were startled with the report of the bursting of the boilers and the burning of the steamboat St. James, as she was returning to the city from the Bay of St. Louis on Sunday night, with many of our citizens who had been to enjoy the Fourth of July across the lake and violate the sanctity of the Lord's day. In our waters explosions of boilers and the sinking and burning of steamboats are of so frequent occurrence that they attract little notice. But this came nearer home than usual, and there was a corresponding excitement. Almost every one had friends or acquaintances on board, or knew some of the passengers, and many feared they might hear of the loss of some dear friend. Among those who perished was one of the judges of our Supreme Court, Judge Preston. Among the saved—almost by miracle—were some of our most distinguished and respected citizens. Some professors of religion, I heard, deferred their return to the city because the Sabbath hours were not yet passed, and they live to rejoice; but there were others of less principle on board who were still suffered to live, and it is to be hoped their lives will henceforth be more to the glory of God. JOHN.

LETTER FROM AN AMERICAN IN ENGLAND.

LONDON, June 21, 1852.

The recent jubilee—as the half-century celebration of the "Society for the Propagation of the Gospel in Foreign Parts" has been called by our Episcopal brethren—has elicited some speeches which deserve a passing notice. We are not surprised to hear, now and then, a high-church English clergyman utter his ultra opinions: it is natural. But when clergymen from our own country forget, in the overshadowing influence of present pomp and circumstance, the charity that "hopeth all things," it is well to remind them of what is so unfortunately forgotten. When, on the jubilee day, amidst the splendors of Westminster Abbey, and the gorgeousness of its cathedral service, the Bishop of Oxford declared that "Dissent and unbelief are the leprous spots on the church," it did not strike us as a very strange speech, albeit we did think that a successor of Paul and of Peter and of John might have possessed a little more of the love of the apostles. But we were not a little grieved to see in the reported speeches of the Right Reverend Father in God, Samuel McCoskrey, Bishop of Michigan, that at a public dinner some days since, after speaking of what the Church of England had done, and modestly admitting that she had accomplished pretty much every good thing which had been brought about since the pious Henry VIII. established and consecrated the said church, he declared that "THE CHURCH OF ENGLAND IS THE HOPE OF THE WORLD." One of his friends not three days before, in reply to the same assertion, suggested to the Bishop that it would be as well to say that "the church of CHRIST is the hope of the world."

To Americans who, like ourselves, do not believe in the exclusive divine right of the episcopate, this is uncharitable and odious. But this is not all. We have, in a reported speech, made on the 18th instant, before the same society, sentiments which deserve to be known and condemned. We quote from the *Morning Post* of the 19th instant.

"We cannot for a moment look at the corruptions of Rome; and if we have any in our household who do that they are traitors to the cause of Christ Jesus, and we may bid good-by to all our privileges, civil and religious; we must shut the book of God, and become slaves. (Cheers.) On the other hand, you can little appreciate the difficulties which we labor under from the divisions and strifes which abound in our land. It was once said by an eminent bishop of the Church of England that 'dissent was the handmaid of Rome.' It is emphatically so in our country; and from this arises our chief difficulty with those who have nearly broken away from the chains of that corrupt church."

This declaration needs no comment. We wish Americans of every name and sect to know that the ENGLISH Church is declared, and by an American too! to be the HOPE OF THE WORLD, and that "DISSENT IS THE HANDMAID OF ROME."

If this be true, if it be kind, if it be patriotic, if it be Christian—let us be forever delivered from such truth, such charity, such patriotism, or such Christianity.

Dissent the handmaid of Rome! Is this so? Judge ye upon the great principle, "By their fruits ye shall know them." This sentiment was uttered, be it known, within sight of Bunhill fields, where sleeps the dust of a "long cloud of witnesses," of whom "the world was not worthy": who, unhonored by ecclesiastical preferments, contended earnestly for Protestant faith,

For the Independent.

SCHOOLS IN NEW YORK.

During the past year the ...-School Society has made, ...ns, over one hundred and ... to aid home missionaries ...staining Sabbath-schools. ...ations has embraced from ...ell-Spring to six or eight ...hool books. The appro... ...made in thirty different ...d sixteen have been made ...a destitute portions of the ...

...d some thirty applications ...pring and libraries, which ...rnished to meet. Of these ...om New York; but very ...en made to the Society, ... Sabbath-schools of your ...work. The following ex... ...he applications from New ...of the friends of Sabbath... ...give us a helping hand in ...of your missionary breth... ...Chautauque county thus ...

...ction of this county, where ...e few, and where at pres... ...curing suitable books for ...ceedingly limited, but still ...can be established and sus... ...books. I would therefore ...furnish me a suitable ... a good Sabbath-school, ... or twenty copies of the ...itous distribution. I am ... or two new schools, but do ...n suitable books for them. ...ides, I have long been im... ...of the superiority of your ...rs with which I am ac...

...ivan county thus writes: ...schools in different neigh... ...applied in a small measure ...the A. S. S. U.; but your ...me personally, and I have ...e also, be a gratifying ac... ...be in your power to grant ...waste region."

...writes as follows: ...ionary, in a destitute field. ...ies or more of the *Well*... ...on our Sabbath-school oper... ...e present year. You sent ...worth of books last year, ...vored to distribute to us ...possible. For this you ...nks, and we pray Almighty ...his holy work and labor of ...

...tablish three or four new ...one place they have thirty ...in the others none. We ...ooks we now have, to fur... ...there will be two others ...d get copies of the *Wel*... ...schools, we could put them ...

... three whole townships— ... Sabbath-schools. There ... teachers. We must do a ... and papers. I think al... ...mber of Sabbath-schools ...we but have the librarian ...n trust me with some of ...d, strive to give you some ...uring the summer."

...ational churches and Sab... ...York, aid the Mass. S. S. ...braries to our home mis... ...ng this Sabbath-school ... A. BULLARD, ...he Mass. S. S. Society.

NTELLIGENCE.

...—This body, having for ... Henry, Rock Island, and ...vicinity, held its first an... ... The Register sends us ...dings, which is more than ...

...ily approved the National ...onalists at Albany. They ...estitutions, and intend to ...sionary. They passed ...olutions against Sabbath ...musements, and to honor ...ose High School, Sechtel ...esolutions follow:

...HOOLS.

...ipion of this association, a ...relate nothing to the West ...stern benevolence, as those ...benevolence. ...ustly recommend to "the ... Collegiate and Theological ...to modify their constitution, ...hem to aid such institutions ...the above view, on account ...ecessities, their distance from ...r prospective influence, de...

...IONS.

...nment to the ministers and ...to preach once each year on ...Missions, and take up a gen... ...practicable induce the mem... ...hes to contribute monthly a ... to be expended them, to the ...C. F. M. ...bers of this association feel ...integrity and aim of the ...the wishes and duty of ... time, we have a strong de... *in name and in fact*, en... ...ction of slavery, as it exists ...a hot bed of treason, and ...to its resources, it would re... ...bstacles which now impedes ...ease greatly its energy and ...

...h show decided progress; ...rayer-meetings are well ... to benevolent objects ...cipline maintained—edu... ...ed—the cause of temper... ...church organized, and a ...lip of all the churches, ...in closing his narrative, ...its session on Thursday ...ent of the Lord's Supper, ...which added much to the ...ness of the scene. Rev. ...al Association, preached ...ctor, Rev. A. Lyman, and ...mpson, officiated at the ...

...d an engrossing, harmo... ...l meeting. Our recollec... ...connecting link, found ...our beloved and faithful ... Rev. W. A. Thompson, ...and from it went home to ...lasting reward. ...at Wethersfield, on the ...

...SOCIATION.—The commu... ... Kimball to the General ...legate from the General ...ts, contains the follow... ...ts for which the latter ...ng the simplicity of Con... ...utterly foreign it is from ... bodies to attempt any ...er over either ministers ...

...sociation, according to its ..., were "to promote bro...rmony, and mutual use...rist; to obtain religious ... state of their churches, ...e land and throughout ...ate with one another and ... building up the cause of ...e objects the Association ...constancy kept in view."

The Presbytery of East... ...ely at Cambridge, Md. ...f the Classis of Orange, ...e-elect of the church at ... M'Phail, from Virginia, ...at Snow Hill.

...(June 27th) the new and ...ecently erected in Cam... ...he service of God; Rev. ... the dedicatory prayer, ...un preached the dedica...

...states that the Superin... ...outhern Railroad has no... ...Gospel in that city, that, ...553, they will be charged ...

...Sunday, June 6, Rt. Rev. ...mitted Deacons Hugh M... ...Veake, in the chapel of ...ev. George Upfold, D.D., ...e occasion. The Profes... ...ission unitedly presented

SOUTHERN BAPTIST BOARD OF DOMESTIC MISSIONS.—Rev. T. S. Curtis has been chosen secretary in place of Rev. R. Holman, resigned. The Board has 66 missionaries, in 15 states and territories. It has some missions to the people of color, and is extending its work to Texas and California. The *Southern Baptist* says:

"The fact that four peculiarly *Roman Catholic* cities of the United States, Baltimore, Mobile, St. Louis and New Orleans, as well as the States where this system has most power, are in the South, has turned the attention of the Board to this class of our population. The proposed plan of action is to seek out converts from Romanism, and employ them in preaching to their countrymen. It is greatly to be hoped that this plan will be carried out."

This will afford an opportunity of showing, if it exists, the advantage which the Baptists claim over other Protestants in the conflict with popery.

CANADA EAST CONGREGATIONAL UNION.—On Tuesday, June 28, at Montreal, Rev. J. C. Galloway preached the annual sermon before the Union, the subject being the duty of churches. Wednesday and Thursday were occupied with business meetings, and the evenings with more public meetings, all harmonious and profitable. Resolutions were adopted, that the Clergy Reserves should go for common schools, that a liquor law should be passed like that in Maine; also in favor of uniting with Canada West.

CANADA WEST CONGREGATIONAL UNION.—Anniversary at Toronto, June 14. Among other resolutions was the following:

Moved by Rev. W. F. Clarke, and seconded by Rev. Joseph Anderson.

That this meeting, deeply convinced that total abstinence from the use of intoxicating drinks as a beverage is the only sure method of ridding the world of the myriad evils of intemperance, and being further solemnly impressed with the belief that the traffic in spirituous and fermented liquors, as at present carried on, is a fearful curse to the human race, hereby expresses its earnest hope that a law, similar to that passed in the States of Maine, Rhode Island, and Massachusetts, entitled an act for the suppression of drinking houses and tippling shops, may ere long be passed by the Canadian Legislature.

CANADA.—At the recent session of the Wesleyan Conference in Kingston, Canada, it was unanimously resolved, "that this conference has heard with peculiar satisfaction and thankfulness, of the great work of God, which is, and has been during the last seven months, going on in the two circuits in the city of Toronto, chiefly through the instrumentality of the labors of Rev. James Caughey, minister of the Methodist Episcopal church in the United States, who, it is stated, has preached there with unction and power, ten sermons per week, for several months, besides performing various other public duties; and in connection with whose labors multitudes have been blessed and witnessed a good confession; and this conference affectionately invites brother Caughey to spend as much of his time in laboring in Upper Canada, especially in the principal cities and towns, as he may be consistent with his duty and vocation, in promoting the conversion of sinners, and sanctification of believers."

Rev. Dr. Taylor, of Auchternuchty, Scotland, has been appointed by the United Presbyterian Church in Canada, to the Professorship of Theology, in connection with that body, rendered vacant by the death of Rev. Mr. Proudfoot, of London. Dr. Taylor arrived in Toronto on the 22d inst., and we have no doubt will prove an acquisition, not only to his denomination, but to Canada.

BETHEL CHURCHES.—In Mobile, last January, several sailors inquired earnestly what they must do to be saved, and several, it is believed, were savingly converted to God, and eight united with the Bethel church—all anxious to tell their friends what the Lord had done for their souls.

At Charleston, the Bethel church numbers sixty communicants; ten have given evidence of conversion the past year; many others have left for sea, deeply impressed on the subject of their salvation.

The "Sailor's Home" in Philadelphia has had more than a thousand boarders within the year, of whom nearly 100 have signed the temperance pledge, and their attendance at the chapel is serious.

Sixteen hopeful conversions have occurred the past year among sailors in Portland, Me., and many others have been deeply interested in the subject.

In some of the Bethels in Boston, there has been unusual religious interest most of the year, and many hopeful conversions. One Sailor's Home has had 1756 boarders, and another, 1165; and 50 of these it is hoped have passed from death unto life. Nearly 10,000 have boarded in some 30 other temperance boarding houses.

Over 100 communicants are connected with the Bethel churches in New York—and it is supposed that about 20,000 of this *floating* population hear the gospel proclaimed at these Bethels; more than 2000 have boarded at the "Homes," and nearly 1000 have signed the temperance pledge. Prospects are highly encouraging.—*Congregationalist.*

TURIN.—The correspondent of the *Journal of Commerce* writes, under date of June 17th:—

"Pastor Bert, of Turin, has also been served with a process for an article in the Vaudois paper defending their church against the abominable charges continually reiterated in the R. C. journals. Whatever liberty of conscience there may be theoretically under the constitution of Piedmont, the priests are determined there shall be none practically. They have no idea of the obligation of loyalty to the State—they are subjects of the Pope—and Pope has denounced the constitution, and the priests are straining every nerve to destroy it. The processes mentioned may possibly result in the confusion of the fanatics who have commenced them. God grant it may be so; but while I think the government may be able to do, to vindicate its position in favor of religious toleration, justice in cases like these is not to be expected; as the inferior officials are still very bigoted, and inclined to succumb to the dictation of the priests. The erection of the Protestant church of the Vaudois in Turin is a source of bitter vexation to the Court of Rome and to the priesthood of the country. It is the subject of countless editorials warning the king and cabinet that it is really no church—that it is only a hot bed of revolutionary and demoralizing sentiments: that anarchy and not religion is the real aim of the enterprise—and for replying to these charges as false and calumnious, Pastor Bert is arraigned! G. H. H."

NUNNERIES.—These tombs for the living are on the increase in Great Britain. Lough Castle, in Galway, has recently been purchased by Mrs. Ball, the Abbess of the Loretto Convent, near Dublin, and ten of the sisterhood have taken possession. Lough Castle was formerly the seat of Viscount Gort, and was built at an expense of four hundred thousand dollars. It has exactly as many windows as there are days in the year. Its situation upon the banks of Lake Cootre, is said to be beautiful in the extreme. Castle Hyde, also, in the county of Cork, has been lately purchased for a similar purpose; and it was reported that Cardinal Wiseman had bought the Queen's Hotel at Cheltenham, and designed to convert it into a convent.—*Home Jour.*

CATHOLICS.—At the laying of the corner-stone of a large Catholic church in Newburyport, Rev. Mr. M'Leroy spoke of the great increase of the Catholics in the United States; in forty years, from only one bishop and four churches and priests, to thirty bishops and one thousand four hundred churches and priests, and estimated that there were now one hundred additional churches in process of erection. New England contained a Catholic population of 300,000, of which 65,000 were in Boston, and about 100 churches and priests.

On Whitsunday, Rev. Richard Wall, late Roman Catholic Curate of the parish of Leskinan, and another person, solemnly abjured the errors of Popery, under the spiritual direction of Rev. Thomas Scott, and received the Lord's Supper in St. Thomas's Church, Dublin. Mr. Wall speaks Irish, and will probably be found hereafter a useful missionary among the Irish-speaking population. He is now under the care of the Priests' Protection Society.

SABBATH OBSERVANCE.—By a vote passed at the last Court of the Governors of Christ's Hospital, the Sunday evening "Public Suppers" of the scholars of Christ's Hospital were abolished, and Thursday evening was substituted as the day for these exhibitions. It is remarkable, that the evil practice which is now to be discontinued, has lasted for just about one hundred years.

ODDENSBURGH RAILROAD.—By the prompt action of the accomplished superintendent, R. B. Boxter, Esq., a free ticket was granted to a colporteur of the Am Tract Society, to sell the Society's publications, while the application of publishers in New York, to vend the moral poison of their cheap novels, accompanied with liberal offers of *compensation* for the privileges, was unhesitatingly refused.

TRACT DISTRIBUTION IN CHINA.—Rev. A. P. Hopper, of the General Assembly's mission at Canton, under date of March 13, 1852, says:—"The work of tract distribution proceeds steadily in China, every year increasing in importance and promise of good. The number of those who have some knowledge of gospel truth, and who are, consequently, able to be profited by reading tracts, is constantly increasing."

SOUTHERN BAPTIST PUBLICATION SOCIETY.—The Society is engaged in the publication of denominational and other religious works. Its General Book Depository at Charleston is in successful operation, past year, embracing 17,000 volumes of books.

CHINA.—Mr. Genaehr, of the Rhenish Missionary Society, received nine persons into the Church of Christ by baptism at Salheong, fifty miles below Whampoa, December 25. There are also other applicants for baptism, among them a man about sixty years of age.

DUTCH CHURCHES.—The corner stone of a Reformed Dutch church at Hoboken was laid on the 12th, under the auspices of the classis of Bergen.

Rev. Mr. Elmendorf was installed, July 4, as pastor of the North Dutch Church in Brooklyn. Sermon by Rev. James R. Talmadge.

Rev. Dr. Ludlow has accepted the professorship of theology in Rutgers College, having been for 18 years the provost of the University of Pennsylvania.

The *Christian Intelligencer* is putting forth reiterated appeals to the *one hundred and ninety-five* Dutch churches that have contributed nothing to the Board of Home Missions, while the treasury is exhausted.

PRESBYTERIAL.—At a meeting of the Catskill Presbytery, held at Rensselaerville, June 9th, the inclosed Resolution was passed, after considerable discussion, with entire unanimity. It was adopted with the hope and expectation, to use the language of one of the speakers, of sending members to our Legislature next winter with "boots and hats on." By publishing the above you will, I trust, help the good cause in which we are all engaged, and oblige an old subscriber. G. W. D.

Resolved, That this Presbytery most heartily approve of the principles of the law for the suppression of intemperance, recently adopted by the Legislature of the State of Maine, (and also by the Legislatures of several other States,) and would hereby earnestly recommend to the churches and congregations under our care to adopt such a course of practice as may secure, as speedily as possible, its adoption by the Legislature of our own State.

VIRGINIA BAPTISTS.—The General Association of Baptists in Virginia met at Norfolk, June 4th, Rev. James B. Taylor, moderator. Annual sermon by Rev. B. Manly. The report of the Board of Managers, (Home Missions,) reported—

"Twenty-seven missionaries had been commissioned during the year, who labored in 28 towns and villages, and 52 counties. They preached 2,997 sermons, baptized 551 converts, constituted 5 new churches, organized 14 Sunday-schools, erected 7 houses of worship, and are engaged in erecting 6 others, and distributed many religious books and bibles. Contributions $4,117. Eleven thousand persons had been baptized, and one-fourth of all the Baptist churches of the State constituted by the missionaries of the Association since its organization. Ten thousand members had been added to the churches by baptism within the last two years. There are now connected with this denomination in Virginia over 90,000 members."

The Board ask for $10,000 this year, of which $4,000 was subscribed on the spot. The Education Society assist 12 young men, who are studying to prepare for the ministry. The agent of Richmond College reported that he had collected $58,500 of the $100,000 endowment, and that the trustees would commence operations as soon as $60,000 were obtained. This sum was made up at the meeting, and it is expected the whole $100,000 will be made up in a few months.

"Resolutions were offered by Rev. A. M. Poindexter, condemning the course of Northern Baptist Societies in sending agents into the South to collect funds, and urging southern churches to discontinue nance them. The subject was referred to a special committee, who reported the next day, when a protracted and exciting debate ensued. It was finally adopted by a vote of 77 ayes to 27 nays. It urges upon the Baptists of Virginia to discontinuance the agents of northern denominational societies, so long as the causes which produced the division of 1845 continued to exist."

The correspondent of the *Southern Baptist* says of the debates on this resolution of exclusion of northern agents from the churches:

"Some of the delegates opposed their adoption, thinking that it would be better to recommend to our people to withhold their patronage from such societies. Others thought that it would be better to give the resolutions an exclusive application to the American Bible Union, of which those agents have visited Virginia, and one, Mr. Fargulharson, was present at the meeting. After a protracted debate, the resolutions were adopted in their original form, and by a large majority. They produced, however, no effect upon the strong nerves of Fargulharson; his endeavors to collect money in Union underwent no suspension, and at the last accounts he was still carrying on his agency in Virginia."

THE TUSCARORAS.—Mr. Rockwood, missionary of the A. B. C. F. M. thus speaks of the field of his labors. The change is truly wonderful.

"It is exceedingly pleasant to visit among these Indians, because I am so kindly received almost everywhere. I can scarcely enter a house where I do not find one or more, who have recently professed to give their hearts to the Savior. In some families there are three or four young converts; and in a few every one is on the Lord's side. When I enter a house for religious conversation, it is usual for every member of the family present to be seated; and as soon as possible all work is laid aside; when all listen respectfully, while I hold personal conversation with each. In one of my recent visits I called upon a family, in which there are five who have recently united with the church, some of them quite young. It was one of the happiest visits I have yet made. These young disciples said that they loved to talk with one another about religion, and to pray together. The mother, who is also grandmother to some of the members of her family, has been a member of the church for many years, and she is a very excellent woman and a devoted Christian. She is filled with joy at what God has done for her family, and she talked a great deal about the matter, and said much in regard to her own feelings. She was grieved that she did not consecrate herself to the Savior in early life, and so grow up in the fear of the Lord.

"Before I left this family the aged chief who united with the church in March, came into the room, leaning upon his staff; and with him also I had some conversation. He led a very intemperate life until within a year or two past; and he was of very little service to his people. Now he seems to be 'redeeming the time.' He is child-like, yet earnest and faithful. Whenever he calls upon a family he says he exhorts and prays with them. He has established what he had lived so long without God in the world."

SERVANTS' INSTITUTION AT HAMBURG.—Our readers will recollect the very interesting account given in our columns some months since, by Mr. Brace, of the extraordinary character and benevolent labors of Miss Seiveking in Germany. The narrative was copied into the *Advocate and Guardian*, published by the Female Guardian Society. Not long since, the ladies of the above Society were gratified by a visit from Mrs. Paulson of Hamburg, an associate of Miss Seiveking, who made a voyage to this country for the benefit of her health and to see our institutions. The ladies were much interested in her account of an institution in Hamburg, entitled as above, which seems to be both useful and popular. The *Advocate and Guardian* for July 15, from which we gather these facts, adds:

"Mrs. P. spoke with enthusiasm of the great blessings of civil and religious liberty in 'free America,' in contrast with the mental and moral slavery of her own people, and the oppressed millions of Europe. One more item is worthy of note. A letter recently received by Mrs. P. from her daughter in Hamburg, mentions that an aged friend of the above-named charities, had just gone to heaven, having a large edifice with spacious grounds, just completed and appropriately furnished, for the children, as a bequest to the enterprise. Also that Mrs. Goldschmidt, a prominent member of the Society, on becoming the mother-in-law of the famous Jenny Lind, has promised her associates a donation from her son, worthy his great fortune.

"Mrs. P. returns soon to Germany, where our best wishes go with her and her noble mission."

INSTALLATION.—Rev. Myron N. Morris, late of North Stonington, Ct., was installed pastor of the Congregational Church in West Hartford, July 1st. Introductory services by Rev. W. W. Patton, of Hartford; sermon by Rev. Abel McEwen, D.D., of New London; installing prayer by Rev. Joab Brace, of Newington; charge by Rev. Noah Porter, D.D., of Farmington; right hand of fellowship by Rev. W. Clarke, of Hartford; concluding prayer by Rev. F. Williams, of Bloomfield; benediction by the pastor.

WASHINGTON, CT.—Rev. Ephraim Lyman, late of Plymouth Centre, was installed over the church in Washington (late Mr. Hayes's), on Wednesday, June 30th. Introductory prayer and reading of the Scriptures by Rev. Mr. Goodrich, of Watertown; sermon by Rev. H. D. Kitchell, of Detroit, Mich.

CALIFORNIA ITEMS.—The San Francisco *Christian Observer* is devoting several of its columns weekly to religious and useful matter in the Spanish language. San Francisco contains 14 Protestant congregations, 11 organized churches, with an average attendance of 2,865. There are 483 church members.

ALL THEY ASKED!—In the early part of 1851, the American Sunday-School Union issued a stirring appeal to the liberality of the friends of the rising race in the United States, and asked for $50,000 for their aid. At the close of their fiscal year, they report the receipts of donations amounting to $50,038 49. It is not often that benevolent institutions receive *more* than they ask.

Rev. George Loomis, late Seaman's Chaplain, in Canton, China, has accepted the Presidency of the Wesleyan Female College, Wilmington, Del. A happier appointment could not have been made by the trustees of this important institution.

SYSTEMATIC BENEVOLENCE.—There have been printed, of Rev. Parsons Cooke's "Divine Law of Beneficence," 55,000; of Rev. Samuel Harris's "Zaccheus, or Scriptural Plan of Benevolence," 45,000; of Rev. Mr. Lawrence's "Mission of the Church," 30,000; of Tract No. 535, "Religion and Beneficence," 108,000.

TEXAS.—The *Central Christian Herald* observes that there are now in Texas ripe for the harvest, some twenty promising fields of labor, where Presbyterian ministers of piety and energy who can *preach* acceptably—not *read*—could do much good and build up important churches.

CINCINNATI.—The next annual meeting of the American Board of Foreign Missions will be held in this city, on the 2d Tuesday of September next. Persons from all parts of our land, and missionaries from foreign lands, will be here.—*West. Ch. Adv.*

Mr. L. M. Woodruff was ordained in Somerset, Niagara county, N. Y., on the 30th of June, as pastor of the First Baptist church. Rev. Mr. Ward, of the Presbyterian church, read a portion of Scripture, and made the introductory prayer. Elder S. R. Mason preached the sermon from 2 Cor. 4:13—"We also believe, and therefore speak."

The Porter Evangelical church and society, of North Bridgewater, have extended a unanimous call to Rev. C. L. Mills, late of Indianapolis, to become their pastor; and he will probably accept unless the present state of his health shall prevent.

The Presbyterian church in Hartford have given a unanimous call to Rev. Thomas S. Childs, to become their pastor. It is supposed the call will be accepted.

EAST CAMBRIDGE.—Rev. J. L. Bennett, late of Hannibal, Mo., was installed pastor of the Evangelical Church and Society in East Cambridge, on Thursday of last week. Sermon by Rev. J. W. Chickering.

NORTHBORO.—Rev. S. S. Ashley was installed as pastor over the Evangelical Congregational Church and Society, in Northboro, on Wednesday, June 16. Sermon by Rev. John P. Cleaveland, D.D., of Providence, R. I., from Phil. 3:17, "Ye have us for an ensample."

FRAMINGHAM.—Rev. Joseph C. Bowdell, was installed pastor of the Hollis Evangelical Church and Society in Framingham, on Wednesday, June 30th. Invocation and reading the Scriptures by Rev. E. Dowse, of Sherburne; sermon and installing prayer by Rev. Nathan Lord, D.D., of Dartmouth College; right-hand of fellowship by Rev. I. N. Tarbox, of Framingham; charge to the pastor by Rev. J. C. Webster, of Hopkinton; address to the people by Rev. J. T. Tucker, of Holliston; concluding prayer by Rev. Abraham Bodwell, of Sanbornton, N. H., father of the pastor.

A new Presbyterian church was dedicated at Racine, Wis., on the 10th ult. The sermon was by Rev. Dr. Humphrey, of Pittsfield, Mass.

INSTALLATION.—At an adjourned meeting of the Onondaga Presbytery, at Onondaga Valley on the 29th ult., Rev. Joseph Rosenkrans was installed pastor of the Presbyterian church of that place. The sermon was preached by Rev. H. P. Bogue.

MANCHESTER.—Rev. Henry S. Clarke was dismissed on Thursday last, from the pastoral care of the Franklin-street Congregational society in Manchester, N. H., in order that he might accept the pastorship of the Central Presbyterian church in Philadelphia. This change—occasioned by the delicate state of his health, which was such as to render it important that he should seek a residence in a milder climate—is deeply regretted by the church with which he has labored with gratifying success for three years past.

HARTFORD, CT.—Last Sabbath week, at the South Congregational church, Hartford, under the charge of Rev. Walter Clark, forty-nine persons were propounded for admission by profession at the coming communion.—*Herald.*

DIOCESE OF RHODE ISLAND—ORDINATION.—On Thursday, July 1st, in Grace church, Providence, Right Rev. Bishop Ilenshaw, admitted Edward Livingston Drown, William Ainsworth Mills, and Edward Powers Grey to the holy order of Deacons. The ordination sermon was preached by Rev. Henry Waterman.

BAPTISTS.—Dr. Wayland, President of the Brown University, states it as his conviction, that the Baptist denomination ought to raise twice as much for Home Missions as for Foreign Missions.

BAPTISM IN THE WILDERNESS.—We understand that Rev. Walter Clark, of the South Congregational church in this city, immersed a young man in the Connecticut, about two miles below this city, on Saturday evening last. We ought, perhaps, to rejoice that our brother has consented to follow so literally the precedent of John the Baptist. There was, however, one variation from the example of the harbinger; no "multitude" was present, the administration was not a public one, it was undertaken and performed in secret, and the last accounts he was still carrying on his agency in Virginia."

We learn from the *Banner*, that Rev. Henry M. Strong, whose ordination to the Diaconate by Bp. Kemper was reported in our last number, was formerly a Presbyterian minister.

MANCHESTER.—At the communion service in the Franklin-street church, Manchester, N. H., on last Sabbath, (4th inst.,) the pastor remarked that within the last month, or year, some hundred and thirty persons had united with that church—a majority of them by profession—and yet the church had received more the ordinary means of grace solely, for the encouragement of the inquirers.

FIRST FRUITS OF A REVIVAL.—On the 4th inst, fourteen persons, the first fruits of a recent revival, united with the Congregational church in Brattleboro, Vt., under the pastoral care of Rev. A. H. Clapp. Five were males, and nine were females. Four were heads of families. Eight had been baptized in childhood. Eleven were connected with the Sabbath-school, and all evinced their conversion. One was a convert from Romanism.

CITY NORMAL SCHOOL.—At a late meeting the Boston School Committee accepted a report, and passed an order requesting the Common Council to take the necessary steps to establish a Normal School. The annual expense of such an institution is estimated at $4500. This is a good and needed movement, which should be consummated.

Rev. P. B. Day, lately of Derry Village, N. H. was installed over the Congregational church in Hollis, N. H., on Wednesday the 7th inst. Services as follows:—Invocation and reading the Scriptures by Rev. D. Goodwin, of Brookline, N. H.; prayer by Rev. E. G. Parsons, of Derry Village, N. H.; sermon by Rev. H. M. Dexter, of Boston, from 1 Cor. xii. 6.

GREAT REVIVAL ON BOARD THE FRIGATE INDEPENDENCE.—This noble ship, which recently arrived at New York, during her absence was the scene of a glorious revival of religion, and she returned with over a hundred converts. This great work took place at a foreign station, and is without a parallel in the history of our navy.

EMBARKATION OF MISSIONARIES.—Rev. Henry Ballantine and Mrs. Ballantine, with four children, embarked on Saturday morning, the ship Chilton, for Bombay, on their return to the mission of the American Board at Ahmednugger, with which they have been connected for many years. The usual religious exercises were held prior to their embarkation.—*Boston Trans.*

WESTERN COLLEGE SOCIETY.—This society, through which the Congregational and Presbyterian denominations at the East aid their colleges in the West, is now rendering help to eight colleges in the Western states. The amount contributed, says the last annual report, by the Eastern and Middle states since the organization of the society, has not been less than $200,000, which has been given to institutions, collegiate and theological, scattered over the six states of Ohio, Indiana, Illinois, Wisconsin, Iowa, and Missouri.

PERSIA.—Rev. Dr. Perkins writes from Persia, to the American Bible Society, that they have translated and printed the Old Testament as far as the 100th Psalm, and are hastening the work as fast as practicable. The Nestorians are exceedingly anxious to get hold of the Old Testament.

READING FOR RAILROADS.—A plan originating with a professor of Oglethorpe College, has been devised in Georgia to have the passenger cars on all the railroads in the State regularly supplied with tracts. A number of card-racks will be suspended over the seats in each car, and, from time to time, be supplied with tracts, by associations, at the places where the roads terminate. The object meets with much favor and promises happy results.

JUBILEE.—At the late meeting of the Society for the Promulgation of the Gospel, in London, the treasurer reported that the amount received on account of the jubilee fund had reached £47,537, to which were to be added various sums expected to be received, to the extent of £2,523, making a total of £50,060, exclusive of any sums which may come in from various dioceses which had not yet sent in returns.

BAPTIST FREE MISSION SOCIETY.—Rev. CYRUS P. Grosvenor, formerly President of the Free College, McGrawville, N. Y., has been elected Corresponding Secretary of the American Baptist Free Mission Society. This Society contemplate raising $25,000 for missions this year.

MISSIONS AND SCIENCE.—Dr. Krapf and G. Rebmann, missionaries of the Church Missionary Society, have received the award of a large silver medal each, from the Paris Geographical Society, for the discovery of a snowy mountain in Eastern Africa, three degrees south of the Equator. Its name is Kilimandjaro. Another mountainous range, two degrees to the northward, has been visited by Dr. Krapf, and he announces the existence there of a still loftier peak, Mount Kenia, otherwise named the "Mountain of the Moon."

HUDSON'S BAY INDIANS.—In March, the Bishop of Rupert's Land baptized 20 individuals, 16 adults and 4 children, at Farford, and confirmed 14. A good deal of change has taken place at that station. Formerly it was difficult to get an Indian to attend worship, and when they came in, their behavior was shocking; now quite a number give evidence of having received the truth in the love of it.

WALDENSIAN MISSIONARY.—In February last, J. Jr. Turin, from the ancient church of the Waldenses, arrived in Constantinople, for the purpose of preaching the Gospel to the French and Italian refugees in that city. Mr. Turin is supported by some benevolent people in Scotland.

MISSIONARIES RETURNING.—From the same source, we learn that Rev. John Newton and family, from Hindostan, are expected soon to arrive in this country.

COLLEGES.

University of the City of New York.—Prof. C. S. Henry, D.D., the acting President, and 13 years Professor of Mental Philosophy in this institution, has resigned on account of ill-health. Prof. Henry P. Tappan, D.D., has been chosen to succeed him. Prof. T. was the predecessor of Prof. H. Howard Crosby, Esq., has been appointed Professor of the Greek Language and Literature.

Cleveland University, Ohio.—The second annual commencement of Cleveland University took place on Wednesday, June 30th. On Tuesday the Hesperian Literary Society had a highly interesting oration by Mr. J. M. Hoyt, Esq., and a poem, rich in veins of beauty and strokes of true poetic fire, by Professor W. S. Blanchard. The performances of the graduates (eight in number) evinced both thoroughness and depth of culture. Passing on our way to the farther West and being necessarily detained a few days in the Forest City, it has been with much delight that we have been enabled to enjoy literary festivities equaling in merit those of older and more favored communities. E. C.

Miami College, Ohio.—Commencement June 24th. The causes which have retarded the prosperity of the institution have disappeared, and the number of students is greater than at any time since 1840. Graduates 16. Also conferred the degree of D.D. upon Rev. J. C. Lowrie, of New York; Rev. W. F. Ferguson, President of M'Donough College, Illinois; Rev. Wm. H. Gould, of Edinburgh, Scotland; Rev. Patrick M'Menamy, of Edinburgh; and Rev. Samuel W. Fisher, of Cincinnati.

Rev. D. A. Wallace of Fall River, Mass., an accomplished scholar and late President of Muskingum College, was elected Professor of Mathematics and Astronomy, in place of Prof. Th. J. Matthews, whose long and invaluable services are lost to the University, through infirm health. R. H. Bishop, Jr., was elected Professor of the Latin Language and Literature, in place of Prof. J. C. Moffat. Prof. Moffat will still continue connected with the University in the department of Æsthetics.

Indiana State University.—Prof. Lathrop, now of Wisconsin, but formerly of the Missouri University, was chosen to the Presidency in the place of Rev. Dr. Wylie, deceased; and Prof. Millegan, of Washington, Pa., Prof. of Mathematics. The Board established a Normal department and an Agricultural department. An unsuccessful effort was made, in the Legislature, to abolish the University, and devote its funds to common school purposes, as also another effort to convert it into a Normal school exclusively.

Amherst College commencement is Aug. 12. Candidates for admission examined on the 10th.

Granville College, O.—Its removal seems inevitable. Lebanon in the South and Cleveland in the North are bidding for it, the former offering $40,000.

Episcopal Theological Seminary, Va.—The alumni of this excellent institution have pledged themselves, in dependence on the divine blessing, to add $15,000 to the permanent fund—making it in the whole, $75,000. This seminary is decidedly Evangelical, fosters the missionary spirit, and has furnished 264 ministers, from which all the foreign missionaries of "the church" have been taken, besides 14 domestic missionaries.

Union Seminary, Va.—Rev. R. J. Breckinridge, D.D., of Kentucky, who was recently elected to a professorship, asks the trustees to allow him further time to consider his answer, unless the interests of the institution require a speedy decision, in which case he declines, and leaves them free to make another choice. He says:

"My present relations—both to the church around me and to the people of this commonwealth, whom I serve in a most responsible situation—as well as the posture of my private affairs, render it impossible for me to leave this State promptly, even if I were clear as to my duty to accept the new situation offered to me."

Princeton College.—The trustees have elected Professor James C. Moffat, now of Miami University, Ohio, to the Professorship of the Latin language, vacated by the resignation of Prof. Forsyth. Prof. M. is one of the ablest and ripest scholars in the country.

Jefferson College, Pa.—The college at Cannonsburgh has recently had $60,000 subscribed to the endowment fund.

Sympathies of Students.—The *Home Journal* makes this significant observation in respect of opinion exhibited in the colleges of Connecticut:

"There is one very striking difference to be observed between our students and those of other countries. In Europe, the student class delights in ranging itself decidedly on what is termed the "progressive" side of things. Our students seem to plume themselves upon sketching what are called "conservative" views."

Centre College, Ky.—Commencement June 24th. Graduates 18. No doctorates conferred. Literary orations by Judge M'Afee, of Lancaster, Ky., and Rev. Stuart Robinson, of Frankfort.

Yale College.—The Woolsey Scholarship is a prize of $60 per annum, awarded to the member of the Freshman class who passes the best examination in certain branches. The successful competitor this year is J. Edwards Todd, son of Rev. Dr. Todd, of Pittsfield.

Hamilton College.—Commencement will take place July 28th. The address before the Society of Christian Research will be delivered by Rev. Dr. Vermilye, of N. Y. city. Rev. Henry Kendall, of East Bloomfield, of the class of 1840, will address the Alumni. An address will be delivered before the Literary Society, by Rev. Dr. Mandeville, of Albany, and a Poem read by Wm. Starke, Esq., of Troy.

Hobart Free College.—The college at Geneva, now called by this name, held its commencement on Thursday, July 1. Literary addresses by R. H. Dana, Esq., of Boston, and John N. Whiting, Esq., of Geneva.

Madison College, Pa.—The first commencement of this institution since its revival under the auspices of the Protestant Methodists was held June 30th. Graduates 8, all but one from southern states. Honorary D.D. given to Rev. Robert B. Thomson, of Virginia, and E. Yeates Reese, of Baltimore.

William and Mary, Va.—At the commencement the degree of LL.D. was conferred on Judge George P. Scarburgh, and Dennis H. Mahan, Professor of Engineering at West Point.

Kalamazoo Theological Seminary.—This is a Baptist institution in Michigan, with a literary department annexed. The anniversary was held June 30th; four young men performed.

Antioch College.—The friends of this new college have raised an endowment, it is said, of nearly $200,000, and are putting up buildings on a most extensive plan, at a place called Yellow Springs, in the south-western part of Ohio. We regret to see that they have fallen into the popular absurdity of making college edifices very large, to increase the disaster of fire and the temptation of disorder. If Mr. Horace Mann accepts the presidency to which he has been invited, the college will hardly fail of a popular career.

University of Edinburgh.—A successor to Professor Wilson has been found in Professor M'Dougall, of the Free Church College. Dr. M'Cosh withdrew, as did Dr. Linsay Alexander, before the election, so that the contest was between Professors M'Dougall and Ferrier, when the former was preferred—the numbers for the respective candidates being twenty and thirteen.

LITERARY.

Colton's Atlas.—Mr. J. H. Colton, Map-publisher, 86 Cedar-street, is preparing a new General Atlas which will be a decided improvement upon anything hitherto attempted in this country. The maps will be larger as a whole, and more in number, but what is of still greater importance, they will be new and original, both in the projection and drawing, by the hand of his son, Mr. George Colton, who is taking unwearied pains to draw from the surveys of our new States. The General Atlas of the World will contain about eighty maps, several of them of double size. Each map will be accompanied by a letter-press description of the country represented by it, written by Dr. R. S. Fisher, the most diligent and accurate statist we know in this country, who knows and will consult the very latest and surest sources of information. Price $18. An "American Atlas" will be issued, containing about 50 maps, with letter-press, for $12.50. Also a "Student's Atlas" of 12 or 15 maps, for schools and college classes. By the ingenious methods used in the drawing, lettering, and coloring of these maps, a peculiar distinctness is given to every minute part. In drawing the maps of the States that have been subjected to the U. S. land surveys, so much pains have been taken that every bend of every stream will be found to correspond to its place upon the section or quarter section it touches.

Abbott.—Rev. John S. C. Abbott's "Mother at Home; or, the Principles of Maternal Duty familiarly illustrated," has been revised by the author, and published in a new edition, by the Harpers. 18mo, pp. 303. With numerous engravings.

Mirror.—"Mirror of the Soul; or, Spiritual Things discerned. By a Christian Lady." With an introduction by Rev. D. Holmes, A.M. Published by Alden, Beardsley & Co., Auburn, and in this city by R. T. Young, 140 Fulton-street. 18mo, pp. 379. We are told in the introduction that the author was "an intelligent, respected and deeply pious female, late a resident of Cortland county, N. Y.," now not among the living.

Willis.—We learn from the *Home Journal*

to which she was entitled." Hence the misfortune of American independence and nationality! And in this point of view, the proceedings have shown the Episcopal Church in the United States to be an English garrison, commanded by nominal Americans on behalf of "mother country," and "Mother Church,"—or as a kingdom of the clergy in the midst of the republic, or, as an American Episcopal clergyman not long since wrote to a clerical friend in England—"our Zion in a strange land." AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JULY 15.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editor.* By observing the above notice, correspondents will save much inconvenience at the office.

MR. THOMPSON'S DEPARTURE.

Our readers will see by the next article, that we are to be deprived, for a season, of the presence and counsel of our beloved associate. As the resident editor, visiting the office daily, and having a constant supervision of the concerns of the paper, his absence will be felt by his fellow-laborers as a peculiar privation. Our readers will miss him, but they can never realize, as we do, how much *The Independent* has owed to his buoyant courage, his unfailing courtesy, his self-forgetting ardor, his sound and far-seeing judgment, his ready and skillful pen, his sincere benevolence and enlarged Christian charity. We commend him to the cordial esteem of our friends and of all the friends of Christ and of humanity where he may go, and to the prayers of the pious for the restoration of his health and for his safe return to his pulpit and his chair.

Through the prompt and efficient liberality of the people of his charge the subscriber is permitted to enter upon a year of release from all pastoral responsibilities, with ample resources for foreign travel, in the hope, through God's blessing, of recruiting a constitution prematurely impaired by duplicate public labors and by private cares. Through the kindness of the proprietors of this journal and of his editorial associates, he is also released from the responsibility and the care which for two years past have chiefly devolved upon him, in this department of public duties. Yet his connection with these spheres of labor—at once the burden and the joy of life—is not wholly severed. He will still be the pastor of an affectionate, a considerate, and a confiding people, and in every clime will cherish that relation as the dearest now remaining upon earth. With the readers of this journal, also, he will maintain, so far as circumstances shall admit, an almost weekly intercourse, and from every continent of the old world, though separated by more than half the earth's diameter, will hope to send them passing thoughts and kindly greetings.

In leaving for a while a post that he was led to assume not from preference but by a Providential necessity,—under the oppressive consciousness of imperfection in the discharge of its various duties, it is a comfort to reflect that he has endeavored as an editor to maintain the laws of Christian courtesy and charity; and if in any instance, amid exciting discussions and hurried utterances he has transgressed these laws, he desires that the offense may be forgiven, as freely as he has ever forgiven and does now forgive the manifold assaults upon his personal character and his official position which, in contravention of the comity of the press, have appeared in contemporary journals, religious and secular.

In his absence *The Independent* will be conducted under the same general auspices as heretofore. Of his associate editors and of the stated contributors to the columns of this journal, it were presumptuous for him to say anything by way of commending them to its readers. They have given life and power where he has often rendered but a mechanical superintendence or a forced and wearied contribution.

The subscriber hopes now to pass into a delightful obliviousness of all public affairs in this country—to have all memories of its excitements swallowed up in that "great bowl of specac" which Dr. Cox has so characteristically described: not to know whether General Scott is elected or General Pierce, or a *tertium quid*; whether Presbyterians and Congregationalists conclude to live lovingly together as joint-tenants of one mansion, or to dwell apart in their own habitations,—fenced about with spikes and palisades and guarded by watch-dogs and man-traps; whether Mexico and Central America and Cuba are to be annexed, and the Union saved, or "agitation" and "disunion" are still to threaten our "glorious Constitution,"—to forget all these things in the inquiry whether Paul was actually shipwrecked at *Malta*, and Moses was really picked up at *Rhoda*, whether Pharaoh's chariots had modern linch-pins and the pyramids were built with a common derrick; better still, to forget "percussion" and "auscultation" and "ulceration" and "tubercular diathesis" and pulse and congestion, amid the glaciers of the Alps and the snows of Lebanon. Yet before passing into this living entombment—from which Belzoni himself shall hardly dig him out—he would make a "modest request" of that Convention which he has been officially concerned in calling into being, to preserve the dignity of a free church polity and the beauty of an enlarged and enlightened Christian charity.

The journey that he contemplates is a common-place affair; so much so that even a request for prayer seems almost like such a request in the last century for a prosperous journey from Boston to New York. Yet to each one it comes with a new experience, and the parting—with a mysterious, an unfathomable PERHAPS—the parting for a year from family, and church, and friends, and country, brings solemn, tearful thoughts, and demands the most devout recognition of dependence upon God. May not one whose pen has never failed to contribute something to the weekly issue of this journal, presume that among its thousands of readers he has some friends who in all his distant wanderings, will often in faith and in hope, commend him to God?

JOS. P. THOMPSON.

ECCLESIASTICAL RESPONSIBILITIES.

Some recent events have given interest to the inquiry, To whom is the pastor of a Congregational church responsible in his official character?

Our Presbyterian friends are naturally prone to think that inasmuch as an association of pastors in the Congregational system, bears some resemblance to a presbytery, and inasmuch as General Assemblies in their capacity as the supreme judicatories of Presbyterianism have some sort of confederation or correspondence with General Associations, the relations of a Congregational pastor to his association must needs be analogous to the relations of a Presbyterian pastor to his presbytery. And indeed many Congregationalists are too little informed in regard to the first principles of their own system, to know the difference in this respect between Presbyterianism and Congregationalism.

Yet the difference between the two systems is not less palpable at this point than at any other. In the Presbyterian system, the particular congregation with which a pastor is connected and of which he has the special oversight, is not regarded as a church complete in itself under Christ, and adequate to all the functions of church-government, but only as a fragmentary part of a more extended organization. In this system, therefore, the pastor is responsible to an ecclesiastical governing power out of and above the particular congregation to which he ministers. But the corner-stone of Congregationalism—the principle from which the system gets its name, and out of which every other characteristic principle of the system might be deduced—is that the local or parochial church, the organized *congregation* of faithful men, is really a church, complete and independent; that there is no governing power over that church other than the power which resides *in* the church itself; and that there is no act of ecclesiastical jurisdiction or authority to which the local and separate congregation of believers, duly organized, is not intrinsically competent. Accordingly if Congregationalism should attempt to provide another tribunal than a particular church for the infliction of any kind of church-censures, or the exercise of any sort of church-power, it would to that extent contradict itself.

It is in the strictest conformity with this first principle of Congregationalism, as distinguished from Presbytery and Prelacy, that the Cambridge Platform lays down the following proposition in regard to the ecclesiastical responsibility of a pastor.

"In case an elder [i. e., either a pastor or teacher, or a ruling elder] offend [incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the council of other churches, where it may be had, directing thereto) to remove him from his office; and being now but a member, in case he add contumacy to his sin, the church that had power to receive him into their fellowship, hath also the same power to cast him out, that they have concerning any other member."—Chap. x, § 6.

In the very next section, the same proposition is repeated under another form of statement, as if the framers of the Platform were determined that so important a point should not be overlooked.

"Church government, or rule, is placed by Christ in the officers of the church, who are therefore called rulers, while they rule with God; yet in case of maladministration, they are subject to the power of the church, as hath been said before."

We might easily multiply citations to the same effect from ancient and modern writers of authority, but the authority of the Cambridge Platform, on this point, is sufficient. A pastor, like any other church-officer, is responsible, immediately and only, to the church in which he holds his office. That church—and no other church or church judicature—has power to call him to account for any official misdoing, or for any personal delinquency affecting his official worth. That church, having called him to account, and having duly investigated his delinquency, has power to depose him from his office, and to cut him off from communion with the body of Christ—a power which belongs to no other tribunal on earth.

This power, however, is not ordinarily to be exercised without "the council of other churches directing thereto." What, then, is the method of proceeding, "according to order," when a pastor is chargeable with heresy or scandal?

1. It is to be remembered that, at the inception of the process, the whole matter lies, like any other case of church-discipline, *within the church*. The process should be begun just like a process with any private member of the body. The "first and second steps" having been taken, "according to order," and no satisfaction having been obtained, the accusation or complaint must be brought "to the church." And then the church, under its responsibility to Christ and to the churches of Christ with which it is in communion, is to determine whether to entertain the complaint, or to dismiss it as irregular, as frivolous and unworthy of consideration, or as unsustained by any show of evidence.

2. The church having determined to entertain the complaint, and to enter upon an investigation of the matters alleged, the "council of other churches" is next to be sought, precisely as in the question of the ordination or settlement of a pastor. A suitable number of "neighboring churches" must be invited to send their pastors and other delegates, for the purpose of aiding in the investigation of a matter which has so much of public importance and which is likely to involve so many points of delicacy or difficulty.

3. An "ecclesiastical council" having been thus convened, the whole case is to be investigated in their presence and hearing, not that they may decide it by virtue of some ecclesiastical authority of their own superior to that of the church in whose presence and for whose assistance they are acting, but that they may give advice which shall guide the church in its decision of the case and in pronouncing the proper judgment and censure. Those pastors and other delegates from "neighbor churches" having formed their opinion on the case, give their advice accordingly, and then disperse to report themselves to their own churches respectively.

4. In strict propriety of Congregational order, the investigation that has been had before the council, has been at the same time an investigation before the church. The witnesses have testified and the parties have been heard, not only in the presence of the council, but in the presence of the church also; for the church is supposed to have been in session throughout the whole procedure. The council must of course have been "by themselves" for consultation, in the making up of their own opinion, and the preparation of their advice; but when they have come to their "result," the church is present to hear it. Nor can that "result" have any ecclesiastical validity, considered simply as the judgment or advice of a council. The church, having attended to the investigation, having listened to the arguments, having received the advice of the pastors and other delegates from neighbor churches, must give validity to the "result" by accepting it. If the accused pastor is found guilty of the heresy or the scandal with which he has been charged, it is only by the authority of the church that he is deposed from his office and censured as an offender. Such is the theory of Congregationalism as propounded in the Cambridge Platform and as explained and defended by the standard writers on Congregational order.

But suppose the pastor of a church is commonly reputed to be guilty of scandal or heresy, and the church takes no notice of the matter. Suppose the whole church adheres to its pastor, and not one member in the brotherhood can be found who will take the responsibility of becoming the accuser, or who will permit proceedings to be commenced in his name. Cannot the offending pastor in that case, be accused and brought to trial at some other ecclesiastical tribunal? Or suppose that after proceedings have been commenced, the majority of the church, without any sufficient reason, refuse to entertain the complaint, or to call for "the council of other churches,"—is there no other judicature to which the proceedings may be transferred? Or suppose that, after a trial in the usual form before a council of pastors and delegates from neighbor churches, and after the council has given its opinion against the accused and has advised that he be deposed from office, the church refuses to accept the result or to carry it into effect, and still adheres to its pastor,—is there no appeal? Is there not some other method by which that pastor can be silenced and his pulpit declared vacant?

We answer, The principle of the pastor's responsibility to the church, and to that tribunal alone, carries with it the principle that the church is responsible *for* him to other churches. The proper method of proceeding with a church which refuses to do its duty in regard to the administration of discipline within itself, is clearly marked out in that part of the Platform which treats "of the communion of churches one with another." See the description (chap. xv, §2.) of the "third way of communion of churches." The case we are now supposing is there exactly described, and the remedy set forth. "In case any public offense be found in a church, which they either discern not or are slow in proceeding to use the means for the removal and healing of," there is a remedy, "by way of admonition."

1. "As one apostle might admonish another, so may one church admonish another, and yet without usurpation." Let this be done, then, as the first movement.

2. "If the church that lieth under offense, do not hearken unto the church that doth admonish her, the [admonishing] church is to acquaint other neighbor church with that offense which the offending church still lieth under, together with the neglect of their brotherly admohition."

3. Thereupon "those other churches are to join in seconding the admonition formerly given:" that is, of course, those churches, in their several church-meetings, are to consider the matter which has been reported to them by the admonishing church, and, if they find cause for such procedure, they are to join in repeating the admonition.

4. "If still the offending church continue in obstinacy and impenitency, they [the churches that have concurred in the admonition] may forbear communion with them."

5. Nor does the process end at this point; for, next, the admonishing churches "are to proceed to make use of the help of a synod, or council of neighbor churches walking orderly, ... for their conviction."

6. "If they hear not the synod, the synod having declared them to be obstinate, [then not the synod itself but] *particular churches* approving and accepting the judgment of the synod, are to declare the sentence of non-communion, respectively, concerning them."

Briefly then, through all this process, the church itself is dealt with, by admonition and a final withdrawal of communion, for the neglect of the discipline which it ought to maintain within itself. If it neglects to deal with its own pastor for the scandal or the heresy of which he is guilty, it becomes responsible for his scandal or heresy to other churches who have no jurisdiction or authority over him.

But some may ask, What has the Association to do in this matter? We answer that we are not now considering the case of a pastor in a consociated church under the Saybrook Platform, but only the case of a pastor in a simply Congregational church. To the consociated Connecticut churches the association is a recognized part in the machinery of their confederated ecclesiastical system. But in regard to the proceedings and officers of a simply Congregational church, an association of clergymen has no more authority, and no more right to interfere, than any other club or voluntary society. If a pastor joins such a club,—(which is not at all necessary to his good standing)—he is of course subject to its rules, and liable to be excelled for the violation of them; but that cannot affect his relations to his church. If he belongs to an "Odd Fellows' Lodge," or a "Rechabite Tent," it does not follow that his official responsibility to the church in which he holds office is by that means taken away or compromised.

EMPLOYERS AND COMPETITORS.

Nothing is more common than to hear well-meaning persons complain about the inadequate compensation of labor in certain employments, as if the blame rested simply and wholly on the employers of that labor. Doubtless employers often have it in their power to "grind the faces of the poor." Doubtless many a stony-hearted employer takes the advantage which his position gives him, to pay for labor less than it would command if it were fairly brought into the market. But the fact may be that the employer who has adventured his capital in a line of business in which he gives employment to a hundred pair of hands, is far less to blame for the low rate of wages than he would be if in deference to the complaints of unreasoning philanthropy, he should withdraw his capital from that business, and invest it safely and snugly in public stocks, and throw all those hands out of employment.

Take the case which happens to be most familiar, and indeed almost the only case about which we are accustomed to hear a steady and painful complaint,—the case of a poor woman who has her little family, the children of a dead or drunken father, and who can only labor in the unskilled use of her needle. What is it that brings down the price of that kind of labor—plain sewing—to a rate so low that the poor mother's life will be exhausted in the vain attempt to feed herself and her children? Competition. Who are her competitors? Those women who having means in part for their own comfortable support, are willing to eke out the insufficiency of their little dividends by doing just this work and no other. Those farmers' daughters in the country, or mechanics' and tradesmen's daughters in the city, who being well supplied with the necessaries of life in their fathers' families, and having a little leisure every afternoon, are eager to get hold of such work at any rate of compensation which will give them a little spending money for the purchase perhaps of vanities and luxuries, or perhaps for purposes of charity. All these are competitors with that lone woman, and are continually combining, unconsciously, to bring down the price of that one kind of labor to the starvation level. Nor are these her only competitors. The lady who pays the highest rate of wages to her cook, her housemaid, her waiter, and her child's nurse, and puts her hand to no kind of "house-work," and who then makes a little saving, and comforts herself with the idea of her own thrift and smartness by wasting her health and wearing her life out in sewing for her husband and children, is after all perhaps the most fatal competitor with that poor widow struggling in vain to feed her little ones.

THE SABBATH FOR MAN, NOT MAN FOR THE SABBATH.

We have asserted, and it would be easy to demonstrate the truth, that the claims of the Sabbath upon us, and our obligation to keep it holy, are stronger than they ever were in any age of the world, upon any nation. So far from the claims of the Sabbath being let down, they have risen. Hudson River Railroad stock may also have risen, temporarily, in consequence of the wanton and heaven-defying violation of the Sabbath, perpetrated by its directors; but no rise of stocks, though more valuable than all the mines of California, can compensate for the degradation of character, the injury upon morals and religion, the sin against God and man. Meanwhile we pursue our argument in regard to the manner in which the holiness of the Lord's Day is to be observed by us, and the dependence of our existence and well being as a free people upon such faithful observance.

If the Sabbath was made for man, that is, for man's good, to bring man back into the image and favor of his Maker, *that* observance is the *right* observance, and the *only* right one, which tends directly to that result. If that result is promoted by driving railroads on the Sabbath, and reveling in grog-shops; if journeying in rail cars, and strolling in pleasure parties on the Sabbath, tend to make men better acquainted with God, and more obedient to his commandments, then doubtless *that* is the way in which God would have the day observed. Then in God's name let our wealthy Christian merchants provide extra accommodations on all our railroad lines, for numerous residents, and especially for the poor, who cannot take time for railroad traveling or excursions in the week. The most disinterested benevolence requires the vastest accommodation, if railroad excursions on the Sabbath be the nearest way to holiness and heaven. But if God has laid down a way quite different from this, and if experience has proved that the spending of the Sabbath in traveling, or laboring, or amusement, only widens the distance between God and man, and debases the morals and hardens and sensualizes the heart, then the great law itself that the Sabbath was made for man, and not man for the Sabbath, demonstrates the iniquity of such a course.

When we have discovered the way which tends most directly to make men sincerely pious, to produce in them love to God, and habits of obedience to his will, charity towards men, and love to their neighbors as themselves, we have discovered the way of Sabbath observance most acceptable to God, the way which God requires. But it is not amusement. That is good in its place, but never yet has been regarded as a definite means of holiness, or mode of God's worship. A pleasure party on the water, a visit to the Crystal Palace, an excursion to Windsor Castle a railroad drive to Poughkeepsie, may be a very recreating and instructive affair; but we do not know that it has any direct tendency to make men better acquainted with God, or more holy and prayerful. The Sabbath Day was appointed of God, and granted to man, for something very different from the ordinary pursuits and recreations of life; for exercises, indeed, in which men are not, of their own accord, disposed to engage, and to which railroad drives and pleasure excursions are not particularly introductory. Hence the remarkable form in which the divinely enjoined observance of the Sabbath is couched, as a form, throughout, of self-control, self-restraint, and not of self-indulgence. "If thou turn away thy foot from the Sabbath, (that is, from dishonoring it, or from pursuing thy usual worldly course,) from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then thou shalt delight thyself in the Lord."

The way in which mankind, unconverted, alienated from God, destitute of his love, would like to spend the Sabbath, is in the gratification of their own desires, the pursuit of their own chosen recreations, doing their own pleasure on God's holy day. The very reverse of that, and the consecration of the day to holy pursuits, spiritual employments, involving of course not a little self-denial instead of self-gratification, is the only way in which God's purpose in giving the day to mankind can be accomplished. If the day be not devoted to him, kept sacred for him, then, instead of benefiting mankind, it sinks them deeper in the gulf of ruin, temporal and eternal. And it is an impressive fact that the turning of the day of God into a day of self-indulgence and worldly pursuits and pleasures was marked of old as connected with infamous national characteristics, especially the vices of covetousness and oppression, cheating and fraudulence in trade. The desecrators of the Sabbath were then, as now, the oppressors of the poor, though they did not then, as now, pretend to be their most sympathizing friends, for releasing them from the holy restraints of the Sabbath, and giving them strolls in green fields and visits to Crystal Palaces, instead of preaching and praying and psalm-singing. The Divine indignation was denounced against their courses of iniquity, with Sabbath-breaking at the head. "Shall not the land tremble for this, and every one mourn that dwelleth therein? I will cause, saith the Lord God, the sun to go down at noon, and I will darken the earth in a clear day, and I will turn your feasts into mourning, and your songs into lamentations. And behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8.

That is God's judgment on the nation that will not keep the Sabbath; a judgment that goes into execution, as is very often the case, by perfectly natural causes and sequences. A famine of the Word of God, a famine of the Bread of life, is just as inseparable an attendant upon a desecrated Sabbath, as a famine of breadstuffs would be attendant on the blasting of all our grain-fields, and the plowing of them over in midsummer. A famine of the Word of God follows as inevitably without the Sabbath, as the absence of a harvest would follow, if there were no spring. We see this in actual demonstration, the world over. Where the Sabbath prevails in its purity and power, there the living Word of God is enjoyed, is known, is fed upon; where it does not prevail, the Word of God is not known, is not possessed, is not respected. And where the Word of God is *not*, there all the corruptions and miseries *are*, that have always attended upon sin, ignorance and irreligion in our fallen world.

Every attack upon the Sabbath is an attack upon our life. The Sabbath is the vital organ in our Christian existence, and therefore is our true national life. It is as essential to the health of the state, the well-being of the body political and social, as the lungs are essential to the life and health of the physical frame. The Sabbath is for the ventilation of the social state, what the lungs are for respiration; we breathe through the Sabbath; thought and feeling, purpose and resolve, pure, high and holy, comes and goes. As in passing through the lungs, the blood takes coloring and life from the most ethereal element of the air, so in passing through the Sabbath, our individual, social, and national existence is purified, energized, and vivified from heaven. Our mental and moral life receives its sacredness, its worth, its vigorous health, its permanence, there, its power to endure labor, its security against corruption, its ability to resist disease.

Hence we affirm, every injury to the Sabbath is an injury to life. You may make your attack upon many points in this mortal frame, and yet, the object of your injuries may recover; you may do him no mortal, but only a transitory harm. But when you approach the lungs, you come to the citadel of life; and injury there is the near approach of death. So it is with the effect of the profanation of the Sabbath on our moral, social and civil welfare: when that profanation is permitted, and becomes prevalent, there is no more hope. There is mortal disease and weakness through the whole frame, and the very social system hastens to its dissolution, or to a chaos of permitted licentiousness and sin, which is worse than even its absolute destruction. A social state without the Christian Sabbath may go far to realize the conception of a hell on earth.

The secret of our own prosperity thus far, our unparalleled, unexampled progress, power, and happiness as a nation, is just here, in this gift from God to us of the Christian Sabbath, observed and sustained for so long a time in a sacredness, faithfulness, purity, and power, so like the brightest glory of its pristine life. Near two hundred years did it please God to keep us under this discipline, almost everything in our economical and political, as well as social and moral existence, taking a coloring and character from the strict observance of the Sabbath. Thus did we live and breathe and have our being, and hence (recurring to the analogy of the lungs) results still our vigor as a nation, our freshness and elasticity of growth and life, which, as compared with the nations of Europe, is like the health of a mountaineer, who has cheerily labored in the pure open air beneath the heavens, in the varied and salutary activity of a farmer's occupations, in comparison with the sallow, pallid, shriveled faces and meager, attenuated forms of men shut up in city garrets, or confined in stooping postures amidst pestiferous gases, at manufacturing looms.

To the life and health-giving power of the Christian Sabbath over us and in us, we owe our whole superiority; for the influence acted from the outset, and acted in every direction. It set our whole existence, as a plant is set in its growth, and raised into maturity. It was as omnipresent as the atmosphere, and as direct as a stream of electricity; there was nothing hid from the heat thereof. It was the only example of a Sabbath-born and Sabbath-educated nation, in the whole history of the world. Our Pilgrim Fathers came to this continent, that they might be free to keep the Christian Sabbath in its purity, and to educate their children and their children's children beneath its power. It is this same benefit and blessing, which God has committed to us in trust for another generation. If we are to enter into a conflict for the preservation of the holiness of this day, then is the great battle of our independence to be fought over again. And indeed this *is* the conflict on which we seem to be now entering. Who can behold the alarming desecration of this sacred day by the crowds of foreigners poured in upon us, educated from the cradle in a perfect infidelity and scorn of all the holy obligations connected by the Lord of the Sabbath with this day, and not tremble? Who can witness the sad and solemn event of members of our very churches contributing of their wealth to sustain a Sabbath-breaking railroad, and not tremble? Who can contemplate the statistics of intemperance and crime and youthful vagrancy and ruin, sustained and increased in so fearful a manner, to so enormous a degree, by Sabbath-selling dram-shops and other accompanying abominations, permitted and supported, by law and against law, in the midst of our own city, and not tremble?

C.

STERLING.—A new Evangelical Congregational Church was organized in Sterling, on the 22d ult. Sermon by Rev. Mr. Cross of West Boylston.

REV. J. C. SEARLE.

DIED, at Southampton, Mass., April 26, 1852, Rev. J. C. SEARLE, late pastor of the church in Unionville, Ct., aged 33 years. He had spent his last months at his paternal home, in the family of his brother at Southampton, where his funeral was attended by a numerous circle of relatives and acquaintances, to whom, from his early years, he was greatly endeared. A discourse was preached upon the occasion by Rev. Dr. Porter, of Farmington, Ct., from Gen. 5:24.

Few men, in the comparison, have been more loved. His amiable disposition, his ready sympathies, and his freedom, disinterestedness and discretion in social intercourse, had won him the esteem of his acquaintances in every circle where he had moved. A foundation for these as for his other interesting qualities was laid in his early piety and his early Christian and literary training. At twelve years of age, he was hopefully converted to God, and at fourteen he joined the church at Southampton. Soon afterwards, he entered upon a course of study for the Christian ministry, which he pursued, with some interruption from ill health, till he was graduated at Amherst College.

Several of the years immediately succeeding, he spent in higher schools, in which, more than most teachers, he was valued and useful; and at the same time he procured for himself the means of prosecuting his education more directly for the sacred ministry. Having spent two years at Princeton Seminary, and another year with a pastor in his native State, he was licensed to preach the Gospel. After preaching a few months acceptably in several churches, he was introduced to Unionville, where after spending a year and a half he was ordained as pastor of the church in that village, in September, 1848. Such was his predisposition to pulmonary disease, that his settlement was delayed till then, although, from his introduction to the people, a strong mutual attachment sprang up between himself and them. Being settled, he was exceedingly happy in his work; and in the comfort of a home and the even course of his labors his constitution seemed to gather strength, and the hope was entertained that he might enjoy many years of usefulness. In this hope he was married in the spring of the succeeding year, and took a pleasant home. But scarcely had he done this, when, by a sudden cold, he was laid aside from his public labors, and after two years of alternate hope and fear in respect to his recovery, he died. During all the tedious months of his decline, his patience and characteristic cheerfulness were fully sustained, and in the near prospect of death his hope was unclouded. In his last hours, especially, his conversation was full of instruction and comfort to his aching friends. Among other remarks, he said, "When I look at my life, and especially at my work in the ministry, I see it full of imperfection. In my best performances, those in which I have sought the glory of God, self has stood by for her share. All my works need washing in the blood of Christ. If I am saved, it must be by grace alone. Still, I feel that I have truly consecrated myself and my all to Christ. I have gone over and over the ground, and am persuaded that the consecration is real, and is accepted."

Mr. Searle will be long remembered as a good man and good minister of Jesus Christ. As a son and brother, in a large family, whose head had been stricken down in his boyhood, he had grown up to be a counsellor and guide; and as a minister he was judicious, discriminating, well-informed, warm-hearted, devotional, humble, industrious, affable and affectionate. He discerned and sought the best interests of his people; and enjoyed, as he deserved, their confidence and love. He was well-fitted to be a pleasing and profitable preacher, and a ready, acceptable, and useful monitor, counselor, comforter and guide in the various offices of pastoral life. To the circle of ministers with whom he was accustomed to meet from one month to another, he was greatly endeared, and to them and the churches of their connection, his death is felt as the death of a brother beloved. P.

WEIGHTS AND MEASURES.—We are gratified to see that one of our commercial journals is recommending the adoption of the French decimal system of weights and measures. We are just beginning to enjoy, as a people, some of the benefits of the decimal division in our coinage and currency. But the incongruity between the decimal division in our measures of value, and the old system of division in our measures of quantity, is a great inconvenience, especially in those minute commercial transactions which are of so much consequence in the aggregate to the poor. We hope the *Journal of Commerce* will pursue the discussion which it has begun.

CORRECTION.—We are informed that the reporter of the proceedings in the General Association of Connecticut misunderstood the purport of the statement in the protest of members of Fairfield West Association; and that the protest does not sustain the statement made, viz., that the action of Fairfield West "did not commend itself to a majority of the *pastors* within the bounds of the Association." Our present correspondent writes in regard to the final vote of the Association to adopt the report against Dr. Bushnell, February 3, 1852:

I will give you the pastors in that vote. For the report of the Committee, Rev. T. Smith, E. Hall, D.D., L. H. Atwater, D.D., (these being on the Committee,) and I. Jennings, making four in all.

Of those who did not vote, two were pastors, viz., Rev. Gordon Hall and Martin Dudley.

The two who voted against are both pastors—making four pastors who did not vote for the Report.

Your correspondent counts the Moderator, Rev. L. D. Kinney, because Mr. Kinney is known to be on that side, and thus makes five in favor of the Report. I did not count Mr. Kinney, because although at former meetings when not moderator he has spoken in favor of the Committee, at this meeting he expressed no opinion and no wish to be reckoned in the vote. He announced the vote as I have given it.

On the other hand in my statement of the vote on the indefinite postponement in the meeting at Greensfarms, 11th November, 1851, I did count Rev. J. H. Linsley, D.D., although he was moderator, for this good and sufficient reason, that before taking the vote, he expressly stated that he wished to be considered as voting for the indefinite postponement. He reckoned himself in the vote and therefore I reckoned him. Brother Kinney did not and therefore I did not reckon him.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, July 6, 1852.

MESSRS. EDITORS:—The account of the recent state meetings at Searsport, which I sent you last week, was closed rather abruptly. I meant to have added, as a delightful feature in the exercises—all speak of it as such—that the singing was performed by the whole congregation; and at such a time all are singers, or wish to be; the spirit of holy joy and song gets so excited that those who have never learned to sing are constrained to try. Throughout, there were frequent singings and prayer, keeping prominent and alive the devotional element in the assembly. The reports of revivals have been spoken of as giving a joyous and animated tone to the meetings. In most if not all these accounts of revivals, it appeared that they were carried on prominently by the instrumentality of prayer meetings. Formerly it was more by meetings for preaching. Now there is very little preaching except what is done in the Sabbath day sermons. It may remain to be proved that the conversions are as thorough and sound as were those which took place under a more frequent ministry of the word. That they are numerous in many places, and *seemingly* good, under the dispensation of prayer meetings, admits of no doubt.

The subject of non-resident church members is at present prominently occupying the attention of our Conferences. The attention of pastors and others has been forced to this matter by the greatness of the evil. The proportion of non-resident members to the whole number is found so large as to be truly painful. It is painful, because the fact indicates, in that portion of the Church, a low and dubious state of Christian character. The living Christian means to live and be known as a Christian; and wherever he goes he will carry his certificate with him, yea his life with him; and wherever he abides he will at once connect himself with the church of his brethren in that place. He knows that his own spiritual prosperity is advanced, and his usefulness as a Christian is two-folded by such a measure.

So great was the interest felt on the subject of Temperance, that it came up for remark and discussion before the Conference at three different times. There is but one opinion amongst the pastors and the churches in regard to the good effects of our Law, and in regard to the importance of sustaining it. This opinion was expressed in the following resolution:

Resolved, That experience of the benefits accruing from the enforcement of the "Maine Liquor Law," has deepened our confidence in its power of good to the community, and we hereby promise our hearty support as Christians and as citizens to its just and wholesome prohibitions."

The belief of many is, that a great struggle is coming—a very death struggle, and it is near at hand. The importance of the result is vaster than can be easily estimated. Christians and ministers will be found on the right side; ready to do vigorous work. But there is some little drawback to this. The fact that ministers stand so to a man in favor of the Law, prejudices the cause in certain directions. A man in this city, for instance, remarked that he should think favorably of the law but for one circumstance, namely, the ministers were all in favor of it; that was his reason for opposing it. It would seem that such a heart had come to be a malignant hater of all that is good. Hence when it sees this evidence that a cause is good, that the ministers go for it, the argument with him is complete; the conclusion at once is to hate and oppose it. In this fact, we have a little glimpse of the nature of the power on the other side, and the kind of folk that range there.

KENDUSKEAG.

To the Editors of the Independent:

NEW ORLEANS, July 6, 1852.

GENTLEMEN:—For the past few days our city has been in a state of continual excitement. *First*, the information came by telegraph of the decease of Henry Clay, and although this had long been expected, the event made a deep impression; for Henry Clay was well known, admired and loved by all classes and by men of both the great political parties in this city. Our councils were assembled and by their direction the mayor issued his proclamation setting apart Friday, the 24 instant, as a day of mourning. It was very generally observed, business for the most part being suspended, and the public buildings, with very many stores and dwellings, were dressed with the emblems of grief. Flags were everywhere displayed at "half-mast," and minute guns were fired during the day.

But while these things were done in honor of a departed statesman, a far different scene was enacted, and one never before witnessed in this city. Two *white* men had been sentenced to be hung for murder on this same day—the first *white* persons ever executed for murder in this state. Colored *women* even, for acts of violence only, to white persons, had been hung—black men for murder had been hung here, but never a white man, although murders in this city have been of almost daily occurrence. In some cases of aggravated assaults, and in a few of manslaughter, the parties were found guilty and sent to the penitentiary, but were generally released by the Governor. But where the most deliberate and cruel murders were perpetrated, juries have acquitted, and in the few cases where they were faithful to their oaths, the Governor has pardoned the offenders. It may well be supposed, that so novel a circumstance as the hanging of two white men in this city, would attract any day, and especially on a day like this, multitudes to the spot. At noon, the appointed hour, the wretched men were suspended—one of them boasting that he was a Frenchman and that he died for the honor of the French flag—and the other trembling and almost exhausted with fear. Owing to the imperfect arrangements, both men fell to the ground, and at the same time, the rain was falling in torrents accompanied by sharp thunder and lightning. I was told the crowd gave way in terror! The scene must have been awful! In other parts of the city it did not rain! The impression was very general that these men would not be hung—*they* believed they should escape. It appeared incredible to them that white men should be executed here for murder, and especially where the victim was only a poor slave girl, murdered while striving to save her master's property in the day time from robbers; but they have answered for it with their lives, and slaveholders say, "see by this how we regard our slaves." But I can see only the protection the laws give in this state to property. In this case *property* was destroyed and the destroyers were made to suffer. Had the victim been a hired white woman, I think there would have been no conviction. Property is held in estimation here, but life is the cheapest thing we have in Louisiana.

And this leads me to the *third* subject of excitement. Scarcely had our citizens returned to their usual quietude, when they were startled with the report of the bursting of the boilers and the burning of the steamboat St. James, as she was returning to the city from the Bay of St. Louis on Sunday night, with many of our citizens who had been to enjoy the Fourth of July across the lake and violate the sanctity of the Lord's day. In our waters explosions of boilers and the sinking and burning of steamboats are of so frequent occurrence that they attract little notice. But this came nearer home than usual, and there was a corresponding excitement. Almost every one had friends or acquaintances on board, or knew some of the passengers, and many feared they might hear of the loss of some dear friend. Among those who perished was one of the judges of our Supreme Court, Judge Preston. Among the saved—almost by miracle—were some of our most distinguished and respected citizens. Some professors of religion, I heard, deferred their return to the city because the Sabbath hours were not yet passed, and they live to rejoice; but there were others of less principle on board who were still suffered to live, and it is to be hoped their lives will henceforth be more to the glory of God. JOHN.

LETTER FROM AN AMERICAN IN ENGLAND.

LONDON, June 21, 1852.

The recent jubilee—as the half-century celebration of the "Society for the Propagation of the Gospel in Foreign Parts" has been called by our Episcopal brethren—has elicited some speeches which deserve a passing notice. We are not surprised to hear, now and then, a high-church English clergyman utter his ultra opinions: it is natural. But when clergymen from our own country forget, in the overshadowing influence of present pomp and circumstance, the charity that "hopeth all things," it is well to remind them of what is so unfortunately forgotten. When, on the Jubilee day, amidst the splendors of Westminster Abbey, and the gorgeousness of its cathedral service, the Bishop of Oxford declared that "Dissent and unbelief are the leprous spots on the church," it did not strike us as a very strange speech, albeit we did think that a successor of Paul and of Peter and of John might have possessed a little more of the love of the apostles. But we were not a little grieved to see in the reported speeches of the Right Reverend Father in God, Samuel McCoskrey, Bishop of Michigan, that at a public dinner some days since, after speaking of what the Church of England had done, and modestly admitting that she had accomplished pretty much every good thing which had been brought about since the pious Henry VIII. established and consecrated the said church, he declared that "THE CHURCH OF ENGLAND IS THE HOPE OF THE WORLD." One of his friends not three days before, in reply to the same assertion, suggested to the Bishop that it would be as well to say that "the church of CHRIST is the hope of the world."

To Americans who, like ourselves, do not believe in the exclusive divine right of the episcopate, this is uncharitable and odious. But this is not all. We have, in a reported speech, made on the 18th instant, before the same society, sentiments which deserve to be known and condemned. We quote from the *Morning Post* of the 19th instant.

"We cannot for a moment look at the corruptions of Rome; and if we have any in our household who do that they are traitors to the cause of Christ Jesus, and we may bid good-by to all our privileges, civil and religious; we must shut the book of God, and become slaves. (Cheers.) On the other hand, you can little appreciate the difficulties which we labor under from the divisions and strifes which abound in our land. It was once said by an eminent bishop of the Church of England that 'dissent was the handmaid of Rome.' It is emphatically so in our country; and from this arises our chief difficulty with those who have nearly broken away from the chains of that corrupt church."

This declaration needs no comment. We wish Americans of every name and sect to know that the ENGLISH Church is declared, and by an American too! to be the HOPE OF THE WORLD, and that "DISSENT IS THE HANDMAID OF ROME."

If this be true, if it be kind, if it be patriotic, if it be Christian—let us be forever delivered from such truth, such charity, such patriotism, or such Christianity.

Dissent the handmaid of Rome! Is this so? Judge ye upon the great principle, "By their fruits ye shall know them." This sentiment was uttered, be it known, within sight of Bunhill fields, where sleeps the dust of a "long cloud of witnesses," of whom "the world was not worthy": who, unhonored by ecclesiastical preferments, contended earnestly for Protestant faith, and died la

For the Independent

SCHOOLS IN NEW YORK.

During the past year the School Society has made, ns, over one hundred and to aid home missionaries taining Sabbath-schools. ations has embraced from ell-Spring to six or eight hool books. The appro- made in thirty different d sixteen have been made destitute portions of the

some thirty applications ring and libraries, which rnished to meet. Of these om New York: but very n made to the Society, Sabbath-schools of your work. The following ex- he applications from New of the friends of Sabbath- ive us a helping hand in of your missionary breth- Chautauque county thus

tion of this county, where e few, and where at pres- uring suitable books for eedingly limited, but still an be established and sus- books. I would therefore l furnish me a suitable a good Sabbath-school, or twenty copies of the itous distribution. I am r two new schools, but do suitable books for them, dies. I have long been im- of the superiority of your s with which I am ac-

van county thus writes: schools in different neigh- pplied in a small measure tle A. S. S. U.; but your me personally, and I have e also, be a gratifying ac- e in your power to grant aste region."

writes as follows: onary, in a destitute field. es or more of the *Well-* our Sabbath-school oper- present year. You sent orth of books last year, vored to distribute to as possible. For this you ks, and we pray Almighty is holy work and labor of

tablish three or four new one place they have thirty in the others none. We ooks we now have, to fur- there will be two others d get copies of the Well- chools, we could put them

three whole townships— Sabbath-schools. There teachers. We must do a ital papers. I think al- mber of Sabbath-schools ve but have the libraries n trust me with some of , strive to give you some uring the summer."

ational churches and Sab- ork, aid the Mass. S. S. raries to our home mis- ng this Sabbath-school A. BULLARD, he Mass. S. S. Society.

TELLIGENCE.

—This body, having for Henry, Rock Island, and vicinity, held its first an- The Register sends us ings, which is more than

ly approved the National onalists at Albany. They estitutions, and intend to ssionary. They passed ntions against Sabbath nusement, the Sunday ser- ce High School, Settled solutions follow

HOOLS.

pinion of this association, a ble academies of the West- stern benevolence, as those enevolence. estly recommend to "the Collegiate and Theological to modify their constitution, can to aid such institutions. s in their view, on account ceities, their great influence prospective influence, de-

IONS.

ment to the ministers and to preach once each year on mission, and take up a con- practicable induce the mem- es to contribute monthly a ly organized them, to the C. F. M. ers of this association feel ntegrity and aim of the n's wisdom and love. Its time, we have a strong de- *in name and in fact*, en- tem of slavery, as it exists ive that while such a sen- ments that anarchy and not religion is the real ain of the enterprise—and for replying to these charges as false and calumnious, Pastor Baird is rajuged!

G. H. H."

NUNNERIES.—These tombs for the living are on the increase in Great Britain. Lough Castle, in Galway, has recently been purchased by Mrs. Ball, for the Abbess of the Loretto Convent, near Dublin, and ten of the sisterhood have taken possession. Lough Castle was formerly the seat of Viscount Fort, and was built at an expense of four hundred thousand dollars. It has exactly as many windows as there are days in the year. Its situation upon the banks of Lake Cootre, is said to be beautiful in the extreme. Castle Hyde, also, in the county of Cork, has been lately purchased for a similar purpose; and it was reported that Cardinal Wiseman had bought the Queen's Hotel at Cheltenham, and designed to convert it into a convent.—*Home Jour.*

CATHOLICS.—At the laying of the corner-stone of a large Catholic church in Newburyport, Rev. Mr. M'Leroy spoke of the great increase of the Catholics in the United States; in forty years, from only one bishop and forty churches and priests, to thirty bishops and one thousand four hundred churches and priests, and estimated that there were now one hundred additional churches in process of erection. New England contained a Catholic population of 300,000, of which 60,000 were in Boston, and about 100 churches and priests.

On Whitsunday, Rev. Richard Wall, late Roman Catholic Curate of the parish of Leskinan, and another person, solemnly abjured the errors of Popery, under the spiritual direction of Rev. Thomas Scott, and received the Lord's Supper in St. Thomas's Church, Dublin. Mr. Wall speaks Irish, and will probably be found hereafter a useful missionary among the Irish-speaking population. He is now under the care of the Priests' Protection Society.

SABBATH OBSERVANCE.—By a vote passed at the last Court of the Governors of Christ's Hospital, the Sunday evening "Public Suppers" of the scholars of Christ's Hospital were abolished, and Thursday evening was substituted as the day for these exhibitions. It is remarkable, that the evil practice which is now to be discontinued, has lasted for just about one hundred years.

ODENSBURGH RAILROAD.—By the prompt action of the consolidated superintendent, R. B. Roxbotter, Esq., a free ticket was granted to a colporteur of the Am. Tract Society, to sell the Society's publications, while the application of publishers in New York, to vend the moral poison of their cheap novels, accompanied with liberal offers of *compensation* for the privileges, was unhesitatingly refused.

TRACT DISTRIBUTION IN CHINA.—Rev. A. P. Happer, of the General Assembly's mission at Canton, under date of March 13, 1852, says:—"The work of tract distribution proceeds steadily in China, every year increasing in importance and promise of good. The number of those who have some knowledge of gospel truth, and who are, consequently, able to be profited by reading tracts, is constantly increasing."

SOUTHERN BAPTIST PUBLICATION SOCIETY.—The Society is engaged in the publication of denominational and other religious works. Its General Book Depository at Charleston is in successful operation, and sales amounting to $15,000 were made the past year, embracing 17,000 volumes of books.

CHINA.—Mr. Genaehr, of the Rhenish Missionary Society, received nine persons into the Church of Christ by baptism at Salheong, fifty miles below Chinanpoo, December 25. There are also other applicants for baptism, among them a man about sixty years of age.

SOUTHERN BAPTIST BOARD OF DOMESTIC MISSIONS.—Rev. T. S. Curtis has been chosen secretary in place of Rev. R. Holman, resigned. The Board has 66 missionaries, in 15 states and territories. It has some missions to the people of color, and is extending its work to Texas and California. The *Southern Baptist* says:

"The fact that four peculiarly *Roman Catholic* cities of the United States, Baltimore, Mobile, St. Louis and New Orleans, as well as the States where this system has most power, are in the South, has turned the attention of the Board to this class of our population. The proposed plan of action is to seek out converts from Romanism, and employ them in preaching to their countrymen. It is greatly to be hoped that this plan will be carried out."

This will afford an opportunity of showing, if it exists, the advantage which the Baptists claim over other Protestants in the conflict with popery.

CANADA EAST CONGREGATIONAL UNION.—On Tuesday, June 28, at Montreal, Rev. J. C. Galloway preached the annual sermon before the Union, the subject being the duty of churches. Wednesday and Thursday were occupied with business meetings, and the evenings with more public meetings, all harmonious and profitable. Resolutions were adopted, that the Clergy Reserves should go for common schools, that a liquor law should be passed like that in Maine; also in favor of uniting with Canada West.

CANADA WEST CONGREGATIONAL UNION.—Anniversary at Toronto, June 14. Among other resolutions was the following:

Moved by Rev. W. F. Clarke, and seconded by Rev. Joseph Anderson.

That this meeting, deeply convinced that total abstinence from the use of intoxicating drinks as a beverage is the only sure method of ridding the world of the myriad evils of intemperance, and being further solemnly impressed with the belief that the traffic in spirituous and fermented liquors, as at present carried on, is a fearful curse to the human race, hereby expresses its earnest hope that a law, similar to that passed in the State of Maine, Rhode Island, and Massachusetts, entitled an act for the suppression of drinking houses and tippling shops, may ere long be passed by the Canadian Legislature.

CANADA.—At the recent session of the Wesleyan Conference in Kingston, Canada, it was unanimously resolved, "that this conference has heard with peculiar satisfaction and thankfulness, of the great work of God, which is, and has been during the last seven months, going on in the two circuits in the city of Toronto, chiefly through the instrumentality of the labors of Rev. James Caughey, minister of the Methodist Episcopal church in the United States, who, it is stated, has preached there with unction and power, ten sermons per week, for several months, besides performing various other public duties; and in connection with whose labors multitudes have been blessed and witnessed a good confession; and this conference affectionately invites brother Caughey to spend as much of his time in laboring in Upper Canada, especially in the principal cities and towns, as he may feel it consistent with his duty and vocation, in promoting the conversion of sinners, and sanctification of believers."

Rev. Dr. Taylor, of Auchternuchty, Scotland, has been appointed by the United Presbyterian Church in Canada, to the Professorship of Theology, in connection with that body, rendered vacant by the death of Rev. Mr. Proudfoot, of London. Dr. Taylor arrived in Toronto on the 24th ult., and we have no doubt will prove an acquisition, not only to his denomination, but to Canada.

The correspondent of the *Southern Baptist* says of the debates on this resolution of exclusion of northern agents from the churches:

"Some of the delegates opposed their adoption, thinking that it would be better to recommend to our people to withhold their patronage from such societies. Others thought that it would be better to give the resolutions an exclusive application to the American Bible Union, or those agents two have visited Virginia, and one, Mr. Farguharson, was present at the meeting. After a protracted debate, the resolutions were adopted in their original form, and by a large majority. They produced, however, no effect upon the strong nerves of Farguharson; his endeavors to collect funds for the Union underwent no suspension, and at the last account he was still carrying on his agency in Virginia."

THE TUSCARORAS.—Mr. Rockwood, missionary of the A. B. C. F. M. thus speaks of the field of his labors. The change is truly wonderful.

"It is exceedingly pleasant to visit among these Indians, because I am so kindly received almost everywhere. I can scarcely enter a house where I do not find one or more, who the recently professed to give their hearts to the Savior. In some families there are three or four young converts; and in a few every one is on the Lord's side. When I enter a house for religious conversation, it is customary for all present to be seated; and as much as possible all work is laid aside; when all listen respectfully, while I hold personal conversation with each. In one of my recent visits I called upon a family, in which there are five who have recently united with the church, some of them being quite young. It was one of the happiest visits I have yet made. These young disciples said that they loved to talk with one another about religion, and to pray together. The mother, who is also grandmother to some of the members of her family, has been a member of the church for some years; and she is a very excellent woman and a devoted Christian. She is filled with joy at what God has done for her family; and she talked a great deal about the matter, and said much in regard to her own feelings. She was grieved that she did not consecrate herself to the Savior in early life, and so grow up in the fear of the Lord.

"Before I left this family the aged chief who united with the church in March, came into the room, leaning upon his staff; and with him also I had some conversation. He led a very intemperate life until within a year or two past; and he was of very little service to his people. Now he seems to be 'redeeming the time.' He is child-like, yet earnest and faithful. Whenever he calls upon a family he says he exhorts and prays with them. He was astonished that he had lived so long without God in the world."

SERVANTS' INSTITUTION AT HAMBURG.—Our readers will recollect the very interesting account given in our columns some months since, by Mr. Brace, of the extraordinary character and benevolent labors of Miss Seivcking in Germany. The narrative was copied into the *Advocate and Guardian*, published by the Female Guardian Society. Not long since, the ladies of the above Society were gratified by a visit from Mrs. Paulson of Hamburg, an associate of Miss Selvcking, who made a voyage to this country for the benefit of her health and to see our institutions. The ladies were much interested in her account of an institution in Hamburg, entitled as above, which seems to be both useful and popular. The *Advocate and Guardian* for July 15, from which we gather these facts, adds:

"Mrs. P. spoke with enthusiasm of the great blessings of civil and religious liberty in 'free America' in contrast with the mental and moral slavery of her own people, and the oppressed millions of Europe. One more item is worthy of note. A letter recently received by Mrs. P. from her daughter in Hamburg, mentions that an aged friend of the above-named charities, had just gone to her rest, leaving a large edifice with spacious grounds, just completed and appropriately furnished, for the children, as a bequest to the enterprise. Also that Mrs. Goldschmidt, a prominent member of the Society, on becoming the mother-in-law of the famed Jenny Lind, has promised her associates a donation from her son, worthy his good fortune.

"Mrs. P. returns soon to Germany, where our best wishes go with her and her noble mission."

INSTALLATION.—Rev. Myron N. Morris, late of North Stonington, Ct., was installed pastor of the Congregational Church in West Hartford, July 1st. Introductory services by Rev. W. W. Patton, of Hartford; sermon by Rev. Abel McEwen, D.D., of New London; installing prayer by Rev. Joab Brace, of Newington; charge by Rev. Noah Porter, D.D., of Farmington; right hand of fellowship by Rev. W. Clarke, of Hartford; concluding prayer by Rev. F. Williams, of Bloomfield; benediction by the pastor.

WASHINGTON, CT.—Rev. Ephraim Lyman, late of Plymouth Centre, was installed over the church in Washington (late Mr. Hayes's), on Wednesday, June 30th. Introductory prayer and reading of the Scriptures by Rev. Mr. Goodrich, of Watertown; sermon by Rev. H. D. Kitchell, of Detroit, Mich.

CALIFORNIA ITEMS.—The San Francisco *Christian Observer* is devoting several of its columns weekly to religious and useful matter in the Spanish language. San Francisco contains 14 Protestant congregations, 11 organized churches, with an average attendance of 2,865. There are 483 church members.

ALL THEY ASKED!—In the early part of 1851, the American Sunday-School Union issued a stirring appeal to the liberality of the friends of the rising race in the United States, and asked for $50,000 for their aid. At the close of their fiscal year, they report the receipts of donations amounting to $50,088 49. It is not often that benevolent institutions receive *more* than they ask.

Rev. George Loomis, late Seaman's Chaplain, in Canton, China, has accepted the Presidency of the Wesleyan Female College, Wilmington, Del. A happier appointment could not have been made by the trustees of this important institution.

SYSTEMATIC BENEVOLENCE.—There have been printed, of Rev. Parsons Cooke's "Divine Law of Beneficence," 55,000; of Rev. Samuel Harris's "Zaccheus, or Scriptural Plan of Benevolence," 45,000; of Rev. Mr. Lawrence's "Mission of the Church," 30,000; of Tract No. 535, "Religion and Beneficence," 108,000.

TEXAS.—The *Central Christian Herald* observes that there are now in Texas ripe for the harvest, some twenty promising fields of labor, where Presbyterian ministers of piety and energy who can *preach* acceptably—not *read*—could do much good and build up important churches.

CINCINNATI.—The next annual meeting of the American Board of Foreign Missions will be held in this city, on the 24 Tuesday of September next. Persons from all parts of our land, and missionaries from foreign lands, will be here.—*West. Ch. Adv.*

Mr. L. M. Woodruff was ordained in Somerset, Niagara county, N. Y., on the 30th of June, as pastor of the First Baptist church. Rev. Mr. Ward, of the Presbyterian church, read a portion of Scripture, and made the introductory prayer. Elder S. R. Mason preached the sermon from 2 Cor. 4: 13—"We also believe, and therefore speak."

The Porter Evangelical church and society, of North Bridgewater, have extended a unanimous call to Rev. C. L. Mills, late of Indianapolis, to become their pastor; and he will probably accept unless the present state of his health shall prevent.

The Presbyterian church in Hartford have given a unanimous call to Rev. Thomas S. Childs, to become their pastor. It is supposed the call will be accepted.

G. W. D.

EAST CAMBRIDGE.—Rev. J. L. Bennett, late of Hannibal, Mo., was installed pastor of the Evangelical Church and Society in East Cambridge, on Thursday of last week. Sermon by Rev. J. W. Chickering.

NORTHBORO.—Rev. S. S. Ashley was installed as pastor over the Evangelical Congregational Church and Society, in Northboro, on Wednesday, June 16. Sermon by Rev. John P. Cleaveland, D.D., of Providence, R. I., from Phil. 3: 17, "Ye have us for an ensample."

FRAMINGHAM.—Rev. Joseph C. Bowdell, was installed pastor of the Hollis Evangelical Church and Society in Framingham, on Wednesday, June 30th. Invocation and reading the Scriptures by Rev. E. Dowse, of Sherburne; sermon and installing prayer by Rev. Nathan Lord, D.D., of Dartmouth College; right-hand of fellowship by Rev. I. N. Tarbox, of Framingham; charge to the pastor by Rev. J. C. Webster, of Hopkinton; address to the people by Rev. J. T. Tucker, of Holliston; concluding prayer by Rev. Abraham Bodwell, of Sanbornton, N. H., father of the pastor.

A new Presbyterian church was dedicated at Racine, Wis., on the 10th ult. The sermon was by Rev. Dr. Humphrey, of Pittsfield, Mass.

INSTALLATION.—At an adjourned meeting of the Onondaga Presbytery, at Onondagaa Valley on the 29th ult., Rev. Joseph Rosenkrans was installed pastor of the Presbyterian church of that place. The sermon was preached by Rev. H. P. Bogue.

MANCHESTER.—Rev. Henry S. Clarke was dismissed on Thursday last, from the pastoral care of the Franklin-street church and society in Manchester, N. H., in order that he might accept the pastorship of the Central Presbyterian church in Philadelphia. This change—occasioned by the delicate state of his health, which was such as to render it important that he should seek a residence in a milder climate—is deeply regretted by the church with which he has labored with gratifying success for three years past.

HARTFORD, CT.—Last Sabbath week, at the South Congregational church, Hartford, under the charge of Rev. Walter Clark, forty-nine persons were propounded for admission by profession at the coming communion.—*Herald.*

DIOCESE OF RHODE ISLAND—ORDINATION.—On Thursday, July 1st, in Grace church, Providence, Right Rev. Bishop Henshaw, admitted Edward Livingston Brown, William Hammond Mills, and Edward Powers Grey to the holy order of Deacons. The ordination sermon was preached by Rev. Henry Waterman.

BAPTISTS.—Dr. Wayland, President of the Brown University, states it as his conviction, that the Baptist denomination ought to raise twice as much for Home Missions as for Foreign Missions.

BAPTISM IN THE WILDERNESS.—We understand that Rev. Walter Clark, of the South Congregational church, in this city, immersed a young man in the Connecticut, about two miles below this city, on Saturday evening last. We ought, perhaps, to rejoice that our brother has consented to follow so literally the precedent of John the Baptist. There was, however, one variation from the example of Christ's antitype: no "multitude" was present, the affair having been, as we understand, quite private.—*Hartford Secretary.*

We learn from the *Banner*, that Rev. Henry M. Strong, whose ordination to the Diaconate by Bp. Kemper was reported in our last number, was formerly a Presbyterian minister.

MANCHESTER.—At the communion service in the Franklin-street church, Manchester, N. H., on last Sabbath, (4th inst.,) the pastor remarked that within the past few years past, one hundred and thirty-three persons had united with that church—a majority of them by profession—and yet the church had refused upon the ordinary means of grace solely for the conversion of the impenitent.

FIRST FRUITS OF A REVIVAL.—On the 4th inst., four persons, the first fruits of a recent revival, united with the Congregational church in Brattleboro, Vt., under the pastoral care of Rev. A. H. Clapp. Five were males, and nine were females. Four were heads of families. Eight had been baptized in childhood. Eleven were connected with the Sabbath-school at the time of their conversion. Ten were converts from Romanism.

CITY NORMAL SCHOOL.—At a late meeting the Boston School Committee accepted a report, and passed an order requesting the Common Council to take the necessary steps to establish a Normal School. The annual expense of such an institution is estimated at $4500. This is a good and needed movement, which should be consummated.

REV. P. B. Day, lately of Derry Village, N. H., was installed over the Congregational church in Hollis, N. H., on Wednesday the 16th ult., the services as follows:—Invocation and reading the Scriptures by Rev. D. Goodwin, of Brookline, N. H.; prayer by Rev. E. G. Parsons, of Derry Village, N. H.; sermon by Rev. H. M. Dexter, of Boston, from 1 Cor. xii. 6.

GREAT REVIVAL ON ROAD THE FRIGATE INDEPENDENCE.—This noble ship, which recently arrived in New York, during her absence was the scene of a glorious revival of religion, and she returned with over a hundred converts. This great work took place at a foreign station, and is without a parallel in the history of our navy.

EMBARKATION OF MISSIONARIES.—Rev. Henry Ballantine and Mrs. Ballantine, with four children, embarked Saturday morning, in the ship Chilie, Captain Titcomb, for Bombay, on their return to the mission of the American Board at Ahmednugger, with which they have been connected for many years. The usual religious exercises were held prior to their embarkation.—*Boston Trans.*

WESTERN COLLEGE SOCIETY.—This society, through which the Congregational and Presbyterian denominations at the East aid their colleges in the West, is now rendering help to eight colleges in the Western states. The amount contributed, says the last annual report, by the Eastern and Middle states since the organization of the society, has not been less than $200,000, which has been given to institutions, collegiate and theological, scattered over the six states of Ohio, Indiana, Illinois, Wisconsin, Iowa, and Missouri.

PERSIA.—Rev. Dr. Perkins writes from Persia, to the American Bible Society, that they have translated and printed the Old Testament as far as the 100th Psalm, and are hastening the work as fast as practicable. The Nestorians are exceedingly anxious to get hold of the Old Testament.

READING FOR RAILROADS.—A plan originating with a professor of Oglethorpe College, has been devised in Georgia to have the passenger cars on all the railroads in the State regularly supplied with tracts. A number of card-racks will be suspended over the seats in each car, and, from time to time, be supplied with tracts, by associations, at the places where the roads terminate. The object meets with much favor and promises happy results.

JUBILEE.—At the late meeting of the Society for the Promulgation of the Gospel, in London, the treasurer reported that the actual receipts on account of the jubilee fund had reached £47,537, to which were to be added various sums expected to be received, to the extent of £2,523, making a total of £50,060, exclusive of any sums which might come in from various dioceses which had not yet sent in returns.

BAPTIST FREE MISSION SOCIETY.—Rev. Cyrus P. Grosvenor, formerly President of the Free College, McGrawville, N. Y., has been elected Corresponding Secretary of the American Baptist Free Mission Society. This Society contemplate raising $25,000 for missions this year.

MISSIONS AND SCIENCE.—Dr. Krapf and G. Rebmann, missionaries of the Church Missionary Society, have received the award of a large silver medal each, from the Paris Geographical Society, for the discovery of a snowy mountain in Eastern Africa. They report the height of the mountain as recent tour accumulate beyond the capacity of the weekly paper, and will form a volume, only a part of which will appear in the *Journal.*'

"He will break in, therefore, upon the regular series of his notes of travel, and give us detached letters—some of them descriptive of his more recent travels in the South and West. His memoranda of visits to St. Domingo, Jamaica, Havana, and other islands of the West Indies, are very copious, and, with returning health and summer leisure, he hopes to write them out, and so complete the description of the tour."

Errors Corrected.—It is very hard work oftentimes to get errors of the press corrected, especially where there is opportunity to get what is called "printer's latin" mixed up with them. At the late brilliant reception given to Mr. Webster by his friends in Boston, he uttered what he considered Massachusetts, as being, if not the first among her equals, yet certainly *second to none* of them, in her patriotic devotion to the Union. But his classical impulses made him express the idea in latin, and it seems as if there would be no end to the blunders made by the printers. We do not wonder so much at mistakes in sketches transmitted by telegraph, and therefore seldom notice them. But the New York *Courier & Enquirer*, on Monday, gave what purported to be a revised and corrected copy of the speech, taken from that very well-educated paper, the *Boston Courier*, which retains two of the grossest blunders of the telegraph. Mr. W. is made to say of Massachusetts:

"History tells us what she was when she did me the honor to call me into her service, and in that character I honored her, and still honor her, if not the first, among the first of all the true, patriotic Union States. I will not say she was *primus inter pares*, but I will say she was *secunda inter pares*. If she did not go before others, I aver no others went before her."

The last sentence but one should read,

"I will not say she was *prima inter pares*, but I will say she was *not secunda inter pares*."

Caughey.—Rev. James Caughey's last book, entitled "Revival Miscellanies," has within a few months reached a sale of 9000 copies.

Hawthorne.—A correspondent of the London *Leader* announces as forthcoming

"A new romance by Nathaniel Hawthorne, a romance of our day, wherein the experiences of that illustrious little knot of communists at Brook Farm will furnish materials. Dana, Curtis and Hawthorne were of them; Margaret Fuller and Emerson were more or less connected with them. Does not that excite your expectation ?"

Art.—A "History of the Painters of All Nations," is to be published in London, in monthly parts, at 2s.; each part to illustrate the life and works of one artist. No. I will appear in July.

"That number contains the Life of Murillo, his portrait, and eight specimens of his works, engraved on wood in the finest manner of which the material is capable. One of the engravings will be the 'Conception of the Virgin,' the original of which was recently sold in Paris for a hundred and twenty thousand dollars."

Shaw's Literature.—"Outlines of English Literature. By Thomas B. Shaw, B.A., Professor of English Literature in the Imperial Alexander Lyceum of St. Petersburg." A new American Edition, with a Sketch of American Literature, by Henry T. Tuckerman, author of 'Characteristics of Literature.' Published by Blanchard & Lee, Philadelphia. 12mo, pp. 489.

THE QUARTERLIES.

We have before noticed the excellent *Bibliotheca Sacra* for July.

The *Christian Examiner*, published in Boston by Crosby, Nichols & Co., in New York by C. S. Francis & Co., and in London by John Chapman, 142 Strand, has received its usual quarterly visit, and is made to assume under Mr. Cutting and Prof. Gammell. Published by Colby & Ballard, 122 Nassau-street. There is an over-estimate of Arvine's Anecdotes. The principal articles are on Smead's Demosthenes, Syro-Arabian Literature, Relations of Matter and Spirit in Man, France during the last fifty years, Sterling and Pantheism. Book Notices and Literary Intelligence fair.

The *North American Review* issues its 156th quarterly number with wonted calmness. Sold in New York by C. S. Francis & Co. Reviews are given of Mackay's Progress of the Intellect, Bristed's College Education, Webster's Works, Lord Mahon's History of England, Paul's King Alfred, Taylor's Wesley, Stephen's Lectures on France. No Literary Intelligence beyond the list of "Publications received."

Silliman's *American Journal of Science and the Arts*, published the first day of every second month, is embellished with a chart of the Fejee Islands, illustrating Prof. Dana's continued disquisitions on Coral Islands. There is a very rich collection of scientific facts. A paper on the Geographical Survey of New York we hope will be published in the papers of this state—intending ourselves to set the example.

MONTHLIES.

The *Missionary Magazine* contains in the July number the entire report of the American Baptist Missionary Union, making 128 pages. Receipts last year, nearly $125,000; required for the current year, $135,000.

The *American Journal of Insanity*, published by the New York State Lunatic Asylum, Utica, can never be read without interest by the scholar, the philosopher, or the philanthropist. It is rendering excellent service both to science and mercy.

Hunt's Merchant's Magazine does not fail to show itself a mine of facts and figures, and earnest disquisitions on topics of importance to the cause of trade and the fellowship of nations.

The *Anglo-American New Church Repository*, edited by the learned Professor Bush, seems intent at once on making something real out of the reveries of Swedenborg, and on leading the followers of the Swede to participate in the concerns of real life, as persons who exist and parcel of the material world. The discussions on Slavery and Abolition are candid and instructive.

The old Tory *Blackwood* still defends and urges "the policy of the protectionists," as if it were actually convinced of the doctrine and expecting its restoration to practice. It sees "the great question" as now distinctly before the British nation, to be no less than "whether they will uphold Protestantism and repel Democracy." Published as a reprint by Leonard Scott & Co., 79 Fulton-street.

Metropolitan Magazine.—A new literary paper, in 4to form, published by Bartram, Peck & Co., 102 Maiden-lane. A literary friend who has examined the first number, writes his judgment thus:

"The *Metropolitan Magazine* is a paper whose aim is to instruct without wearying, and amuse without weakening or infecting the minds of a family. Of course it has its faults. Its wit is a little too American and local. A style that is merely trifling is often written and read as if it were witty—a mistake. Wit and levity are not synonyms. We might add, also, that we disagree with many of the sober sentiments of our young neighbor, but we forbear; for we are forced to approve twenty times to every once that we find a fault. We know of no literary work of better deserving than the *Metropolitan Magazine.* We wish it every possible success, so long as it sustains it present character and appearance."

FOREIGN.

Arrival of the Arctic.—The U. S. Mail steamer arrived on Sunday, at 2 P. M., with news to June 30th.

Cotton is quiet; Corn is in better demand,—owing to heavy rains in England.

Reports from Australia to March 31, show that the gold fields continue to yield abundantly.

Parliament was to be prorogued on the 1st July by the Queen in person, and the dissolution would follow next day.

The returns of the Board of Trade show a decrease of £112,079 in the exports for May.

The potato disease has re-appeared in Cornwall.

Mr. Disraeli announced in Parliament, on the 29th, that the case of Mr. Murray, in Tuscany, "was now finally and satisfactorily settled," the Tuscan government having acknowledged its responsibility in all such cases.

In the case of Mr. Murray, at Rome, "it was impossible, he feared, to produce the proceedings on the trial, as the proceedings in the Italian courts of law were secret, in fact were compelled to be so, for fear of assassination of the members of the tribunal."

In regard to the expulsion of the Scottish missionaries from Hungary, he said that—

"Both the Austrian and present governments had wisely left the question of the compensation of the expelled missionaries in the hands of the Austrian government, considering that it was not for this country to dictate to Austria what amount of toleration she should give to persons in her own dominions. The British government had pressed the case upon the attention of the Austrian government, who had inquired into it, and found that there were no grounds for the demand for compensation."

Paris, June 28.—The Corps Legislatif held to-day its last sitting under the presidency of M. Billault. The amount of the budget stands fixed as follows:

Expenditures, - - - -	1,493,000,000f.
Receipts, - - - -	1,459,000,000
Deficit, - - - -	34,000,000

The first session was then closed by a complimentary message from the President of the Republic.

Popery.—The Government, through the chief Secretary, Mr. Walpole, have informed Dr. Newman that the recent proclamation referred to all practices contrary to the strict letter of the law. The Irish Roman Catholics declare they will not obey the law, and priests who conform to its requirements have, in several instances, been insulted in the streets.

Diminution of the Poor-rate in Ireland.—Amongst the evidences of improvement in the western counties, the general reduction of poor-rate is a very gratifying symptom, and it is one of the causes of the increasing confidence in Irish land as a permanent source of investment, exhibited from day to day in the sales in the Encumbered Estates Court.

Admiralty Steamers.—The 'Megæra' has just accomplished a wonderful passage from the Cape. It will remain recorded as a proud fact in the annals of the Admiralty, that this gallant ship has at length completed the run in only twice the time taken by an ordinary commercial steamer.

Errors Corrected.—But a very hard work oftentimes to get errors of the press corrected, especially where there is opportunity to get what is called "printer's latin" mixed up with them. At the late brilliant reception given to Mr. Webster by his friends in Boston, he uttered what he considered Massachusetts, as being, if not the first among her equals, yet certainly *second to none* of them, in her patriotic devotion to the Union. But his classical impulses made him express the idea in latin, and it seems as if there would be no end to the blunders made by the printers. We do not wonder so much at mistakes in sketches transmitted by telegraph, and therefore seldom notice them. But the New York *Courier & Enquirer*, on Monday, gave what purported to be a revised and corrected copy of the speech, taken from that very well-educated paper, the *Boston Courier*, which retains two of the grossest blunders of the telegraph. Mr. W. is made to say of Massachusetts:

"History tells us what she was when she did me the honor to call me into her service, and in that character I honored her, and still honor her, if not the first, among the first of all the true, patriotic Union States. I will not say she was *primus inter pares*, but I will say she was *secunda inter pares*. If she did not go before others, I aver no others went before her."

The last sentence but one should read,

"I will not say she was *prima inter pares*, but I will say she was *not secunda inter pares*."

Caughey.—Rev. James Caughey's last book, entitled "Revival Miscellanies," has within a few months reached a sale of 9000 copies.

Hawthorne.—A correspondent of the London *Leader* announces as forthcoming

"A new romance by Nathaniel Hawthorne, a romance of our day, wherein the experiences of that illustrious little knot of communists at Brook Farm will furnish materials. Dana, Curtis and Hawthorne were of them; Margaret Fuller and Emerson were more or less connected with them. Does not that excite your expectation ?"

Art.—A "History of the Painters of All Nations," is to be published in London, in monthly parts, at 2s.; each part to illustrate the life and works of one artist. No. I will appear in July.

"That number contains the Life of Murillo, his portrait, and eight specimens of his works, engraved on wood in the finest manner of which the material is capable. One of the engravings will be the 'Conception of the Virgin,' the original of which was recently sold in Paris for a hundred and twenty thousand dollars."

Shaw's Literature.—"Outlines of English Literature. By Thomas B. Shaw, B.A., Professor of English Literature in the Imperial Alexander Lyceum of St. Petersburg." A new American Edition, with a Sketch of American Literature, by Henry T. Tuckerman, author of 'Characteristics of Literature.' Published by Blanchard & Lee, Philadelphia. 12mo, pp. 489.

THE QUARTERLIES.

We have before noticed the excellent *Bibliotheca Sacra* for July.

The *Christian Examiner*, published in Boston by Crosby, Nichols & Co., in New York by C. S. Francis & Co., and in London by John Chapman, 142 Strand, has received its usual quarterly visit, and is made to assume under Mr. Cutting and Prof. Gammell. Published by Colby & Ballard, 122 Nassau-street. There is an over-estimate of Arvine's Anecdotes. The principal articles are on Smead's Demosthenes, Syro-Arabian Literature, Relations of Matter and Spirit in Man, France during the last fifty years, Sterling and Pantheism. Book Notices and Literary Intelligence fair.

The *North American Review* issues its 156th quarterly number with wonted calmness. Sold in New York by C. S. Francis & Co. Reviews are given of Mackay's Progress of the Intellect, Bristed's College Education, Webster's Works, Lord Mahon's History of England, Paul's King Alfred, Taylor's Wesley, Stephen's Lectures on France. No Literary Intelligence beyond the list of "Publications received."

Silliman's *American Journal of Science and the Arts*, published the first day of every second month, is embellished with a chart of the Fejee Islands, illustrating Prof. Dana's continued disquisitions on Coral Islands. There is a very rich collection of scientific facts. A paper on the Geographical Survey of New York we hope will be published in the papers of this state—intending ourselves to set the example.

MONTHLIES.

The *Missionary Magazine* contains in the July number the entire report of the American Baptist Missionary Union, making 128 pages. Receipts last year, nearly $125,000; required for the current year, $135,000.

The *American Journal of Insanity*, published by the New York State Lunatic Asylum, Utica, can never be read without interest by the scholar, the philosopher, or the philanthropist. It is rendering excellent service both to science and mercy.

Hunt's Merchant's Magazine does not fail to show itself a mine of facts and figures, and earnest disquisitions on topics of importance to the cause of trade and the fellowship of nations.

The *Anglo-American New Church Repository*, edited by the learned Professor Bush, seems intent at once on making something real out of the reveries of Swedenborg, and on leading the followers of the Swede to participate in the concerns of real life, as persons who exist and parcel of the material world. The discussions on Slavery and Abolition are candid and instructive.

The old Tory *Blackwood* still defends and urges "the policy of the protectionists," as if it were actually convinced of the doctrine and expecting its restoration to practice. It sees "the great question" as now distinctly before the British nation, to be no less than "whether they will uphold Protestantism and repel Democracy." Published as a reprint by Leonard Scott & Co., 79 Fulton-street.

Metropolitan Magazine.—A new literary paper, in 4to form, published by Bartram, Peck & Co., 102 Maiden-lane. A literary friend who has examined the first number, writes his judgment thus:

"The *Metropolitan Magazine* is a paper whose aim is to instruct without wearying, and amuse without weakening or infecting the minds of a family. Of course it has its faults. Its wit is a little too American and local. A style that is merely trifling is often written and read as if it were witty—a mistake. Wit and levity are not synonyms. We might add, also, that we disagree with many of the sober sentiments of our young neighbor, but we forbear; for we are forced to approve twenty times to every once that we find a fault. We know of no literary work of better deserving than the *Metropolitan Magazine.* We wish it every possible success, so long as it sustains it present character and appearance."

LITERARY.

Colton's Atlas.—Mr. J. H. Colton, Map-publisher, 86 Cedar-street, is preparing a new General Atlas which will be a decided improvement upon anything hitherto attempted in this country. The maps will be larger as a whole, and more in number, but what is of still greater importance, they will be new and original, both in the projection and drawing, by the hand of his son, Mr. George Colton, who is taking unwearied pains to draw from the surveys of our new States. The General Atlas of the World will contain about eighty maps, several of them of double size. Each map will be accompanied by a letter-press description of the country represented by it, written by Dr. R. S. Fisher, the most diligent and accurate statist we know in this country, who knows and will consult the very latest and surest sources of information. Price $18. An "American Atlas" will be issued, containing about 50 maps, with letter-press, for $12.50. Also a "Student's Atlas" of 12 or 15 maps, for schools and college classes. By the ingenious methods used in the drawing, lettering, and coloring of these maps, a peculiar distinctness is given to every minute part. In drawing the outlines of the States that have been subjected to the U. S. land surveys, no such meanderings have been taken that every bend of every stream will be found to correspond to its place upon the section or quarter section it touches.

Abbott.—Rev. John S. C. Abbott's "Mother at Home; or, the Principles of Maternal Duty familiarly illustrated," has been revised by the author, and published in a new edition, by the Harpers. 18mo, pp. 303. With numerous engravings.

Mirror.—"Mirror of the Soul; or, Spiritual Things discerned. By a Christian Lady." With an introduction by Rev. D. Holmes, A.M. Published by Alden, Beardsley & Co., Auburn, and in this city by R. T. Young, 140 Fulton-street. 18mo, pp. 379. We are told in the introduction that the author was "an intelligent, respected and deeply pious female, late a resident of Cortland county, N. Y.," now not among the living.

Waltz.—We learn from the *Home Journal* that Mrs. Willis's notes and materials collected during his recent tour accumulate beyond the capacity of the weekly paper, and will form a volume, only a part of which will appear in the *Journal.*'

"He will break in, therefore, upon the regular series of his notes of travel, and give us detached letters—some of them descriptive of his more recent travels in the South and West. His memoranda of visits to St. Domingo, Jamaica, Havana, and other islands of the West Indies, are very copious, and, with returning health and summer leisure, he hopes to write them out, and so complete the description of the tour."

Errors Corrected.—It is very hard work oftentimes to get errors of the press corrected, especially where there is opportunity to get what is called "printer's latin" mixed up with them. At the late brilliant reception given to Mr. Webster by his friends in Boston, he uttered what he considered Massachusetts,

Editors' Table.

THE REVELATION OF ST. JOHN, expounded for those who search the Scriptures. By E. W. Hengstenberg, Doctor and Professor of Theology in Berlin. Translated from the original by the Rev. Patrick Fairbairn, author of Typology of Scripture, etc. Volume First. New York: Robert Carter & Brothers, 285 Broadway. 1852.

This is a valuable volume, by a truly believing, devout, profound scholar. Doctor Hengstenberg had long felt that the Revelation of St. John was a shut book to him. The modern Rationalistic exposition of it in Germany he could not endure, but neither was he satisfied with the old ecclesiastical method of expounding it. He was deeply impressed with its divine character, and never ceased to long for a time when an insight might be granted into its wonderful depths. At length, in the midst of a heavy season of affliction, he took up that book for relief, and day and night, out of the depths of trial, pondered upon it. And under such a process, one difficulty after another vanished, until it seemed to him that there was scarcely a single point of importance on which he had not obtained satisfactory light. And whatever may be thought, in detail, as to the correctness of his views, there can be but one conviction as to their devout sincerity. The volumes is enriched, likewise, with many quotations from the deep and holy unction, reminding us of the heavenly. pious spirit of Matthew Henry.

We can tell better what Hengstenberg's views may be in regard to the more difficult and important parts of the book of the Apocalypse, when the second volume of his work appears. Meantime we must say that we have never yet met with a single German Commentator, at least of modern days, whose views can be safely received without great caution. Hengstenberg is one of the best and most devout, but any man who reads his miserably low and erroneous interpretation of the 16th and 17th Psalms, where he concludes that David's devout exclamation, *I shall be satisfied when I awake, in thy likeness*, means that the Psalmist went to sleep after evening prayer, in the assurance of waking up in season for the morning form, will not be inclined to take such a commentator to his heart, or to put his own reading of the Scriptures under such guidance. C.

THE LIFE AND LABORS OF REV. SAMUEL WORCESTER, D.D., former pastor of the Tabernacle Church, Salem, Mass. By his son, Samuel W. Worcester, D.D., present pastor of the same church. Boston: Crocker & Brewster, 47 Washington-street. 1852.

These two valuable volumes are a precious record of the life and labors of an eminently holy and useful servant of God, a man dear to the Church of Christ, dear to his fellow laborers in Christ's service, and whose memory, as connected with the foundation and success of the American Board of Commissioners for Foreign Missions, will be held in greater and greater veneration, with the spread of the influence of that most beneficent Institution. Dr. Worcester's Christian character was that of steadfast, permanent, and increasing devotedness to the cause of his Redeemer. He was distinguished by an eye single to the greatest possible usefulness; not greatness, nor fame, but wide and practical Christian usefulness was his ambition. He was truly a great man, with that profound humility, which is characteristic of the highest greatness. He was a man of a large and eminently well balanced mind. His judgment was admirable. He had a large, affectionate, sympathizing heart, gentleness and kindness of feeling, tender sensibilities, solemn, holy strength of principle, grave, self-denying, heavenly zeal and love.

Well has his son performed a most sacred and delightful duty in presenting such a tribute to the memory of such a Father, as is contained in these volumes. They are a contribution of permanent value to our Christian literature, and to the great history and cause of missions. We are compelled to dismiss them, at this moment, with this brief notice; but we do it in the hope of giving to the work, and its beloved and venerated subject, a more extended and deliberate consideration. We commend the volumes to every lover of true Christian biography, and to every heart and mind interested in the vast and growing Missionary Enterprise, of which Dr. Worcester was, in its very beginning, an instrument so highly honored by his Savior. C.

LECTURES ON THE APOCALYPSE, critical, expository and practical. Delivered before the University of Cambridge. By Christopher Wordsworth, D.D., Canon of Westminster. From the second London Edition. Philadelphia: Herman Hooker. 1852.

This volume forms the second and conclusion of the Hulsean Lectures by the same author, on the Canon of the Holy Scriptures of the Old and New Testaments, and on the Apocalypse. It is full of learning and piety, and takes the firm ground, held by nearly the whole body of Protestant Divines of the Reformation, that a large portion of the Apocalypse was given to delineate the Church of Rome, to warn the world against her abominations, and to prophesy her downfall. The author declares the truth, that this apostate Church has allured and still allures the nations of the earth to spiritual adultery; that she is portrayed by the Holy Spirit in the Apocalypse as a second Babylon; that she is designated, not as she claims to be, the Mother and Mistress of all Christian churches, but as the Mother of spiritual fornications and abominations of the earth. He holds and affirms the well grounded and strong conviction that the prophecies contained in the Thirteenth, Fourteenth, Sixteenth, Seventeenth, Eighteenth, and Nineteenth chapters of the Revelation of John, which describe the guilt, and portray the punishment of the mystical BABYLON, have been already partly accomplished, and are in course of complete accomplishment, in the CHURCH OF ROME.

He reiterates and proclaims to the English Church and to all other churches of Christendom, the positive command of Almighty God in regard to the Church of Rome, *not to partake of her sins, lest we also receive of her plagues*. Come out of her, my people! "If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb." He regards the Apocalypse as a great gift of warning and of prophecy to the Church of Christ in regard to the wiles and iniquities of the Church of Rome, and as a great and powerful weapon in the conflict against her. He declares that whether clergymen or congregation, "those forfeit a great blessing and incur great danger, who neglect these divinely appointed uses of the Apocalypse, particularly in the present age, when the Church of Rome is employed with more than her usual activity in spreading her snares around us, to make victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom."

Such being the tenor of this volume, we heartily rejoice in its appearance. We rejoice that a voice so like that of the old Reformers is once more raised in the English Church, in the heart of one of the great Universities. Dr. Wordsworth follows in the bright train of the most eminent English theologians, both of the Reformation, and of the Seventeenth Century, men remarkable not only for their profound erudition and judgment, but in many cases also for sober moderation and Christian charity, such as Hooker and Andrews, whom the author instances for these last qualities particularly, but who all denounced the Church of Rome as the great Antichrist of the New Testament, the Man of Sin and the Mother of Harlots. In Dr. Wordsworth's view, true Christian charity, and faithfulness to the truth as it is in Jesus require the bold declaration of such views. Nay, he says distinctly that a minister of the Gospel would be guilty of the heinous sin of handling the Word of God deceitfully, could not be pure from the blood of souls, would be chargeable with taking away from the words of John's prophecy, and would hazard the blotting of his own name from the book of life, if he failed to proclaim, publicly and solemnly, in accents which cannot be mistaken, that the Babylon of the Apocalypse is no other than the Church of Rome.

Whatever minor points we might feel compelled to question Dr. Wordsworth's views, on this great, ruling, important point in the interpretation of this grand closing book of Holy Scripture, we are sure that he is right. His opinions are enforced with learning, solemnity, and earnestness, and at the same time without anything like dogmatism, and with Christian love. The study of this volume cannot fail to be attended with good results both in this country and in England. Such works are needed at this stage in the warfare with the great Power of Darkness. C.

HISTORY OF GREECE. By George Grote, Esq. Reprinted from the second London edition. Boston: John P. Jewett & Co.

Nine volumes of this elaborate, learned, and admirable work have been published; ten we believe in England, but the ninth and tenth of the reprint by Messrs. Jewett and Company have not yet reached us. It is a surprising advance to pass from the histories of Greece that engaged our education thirty years since, to the profound, minute and philosophical investigations into which we are led in these volumes. The research displayed in them is immensely comprehensive and thorough, and the criticism sagacious and instructive. Thirlwall's History of Greece was regarded as a great advancement on all preceding English Historians; but the volumes before us are probably a still greater advancement on that work. One cannot take the chapter in Thirlwall on the Heroes and their Age, and compare it with Grote's first volume on the Legendary History of Greece, without being astonished at the amount of knowledge, acute criticism, and clear light superadded in the latter work; concentrated in the text, and illustrated in a profusion of notes and references of the highest original authority and value. We shall be glad to renew our examination of this great historical achievement, for such in truth it is, on occasion of the appearance of the remaining volumes; and there are some interesting questions on which we hope we may find opportunity to dwell at greater length than a mere passing notice can permit. C.

For the Independent.

EUTYCHUS ASLEEP.

It was evening at Troas. Silence had come down on the city. In that little upper room were shining lights, which flung their cheerful gleam abroad into the darkness of the night. Through those open windows floated out a sound till of late unheard in the streets of Troas; the sound of prayer and hymn to Jesus of Nazareth. The story of "Christ and him crucified" had come hither also, and a little band of believers were now gathered to hear it anew from the lips of one who was not a whit behind the chiefest of apostles. Traces of mingled joy and sorrow were on their countenances—of sorrow, like that which took hold on the elders of Ephesus for the words which he spoke, that they should see his face no more;—of joy, that Paul was with them once again to comfort them by his words of Christian cheer, and to encourage them by his stirring eloquence to loftier efforts and stronger faith. It was a scene for a painter, and in imagination I can see it now,—those sorrowful, glad eyes upturned to the face of Paul; those many lights burning; and Eutychus asleep in the open window. And in imagination, also, I can see that individual who sits near Eutychus, gazing at him as sleep steals over him. He sees his eyes close, his head recline on his shoulder, his body bend forward, till finally his balance is lost, and the dull heavy sound of his fall comes up from the ground below. There is confusion in the assembly; hurried footsteps are heard down the stairway, and soon word is sent up that Eutychus is dead! Paul passes calmly out and the multitude follow, till none is left in the lighted room but him, who saw and suffered the sleeping man to perish unwarned. He moves not, but sits staring at that young corse in the window. He dares not look on the face of that pale corpse. And why? Conscience makes a coward of him; conscience speaks out boldly, saying, "You are guilty of the blood of Eutychus; you saw his danger; you saw him asleep on the brink of ruin, and why did you not awake him?" With fear and trembling he enters on his defense:

I saw him asleep, but I feared he would be angry, if I attempted to awake him, and I did not wish to incur his hatred and ridicule. He might have thought me impertinent and meddlesome, and I was afraid of losing his respect and confidence. "Afraid!" says the Judge. "Why, are you not ashamed to call yourself a man? There was your brother man in deadly peril, and the great law of humanity called upon you to save him; and yet you were afraid—afraid of the ridicule of an earth-worm whose life you sought to rescue! How knew you but that, warned by your benevolence, he would have seen the abyss which yawned to engulf him, and would have blessed the hand that drew him thence? And had he scorned you, could you not endure it? His life was as precious to him and his, as your own is to you and yours. His *all* was at stake, and you were afraid! Nay, call yourself a man no longer. Be no more a disgrace to that lofty name; your excuse is worthless. Why did you not save him?"

I saw him asleep, but I was drowsy myself and I feared he would taunt me with it, and tell me to awake myself before I attempted to arouse him. "*You* drowsy! Why, a few evenings ago when you were asleep in that very spot, and a kind hand drew you from your peril, did you not vow never again to yield to that stupor, but all vow never again to yield to that stupor, but all solemnly promise to put forth all your power to awaken every man you saw in that condition? Where now is the gratitude and love which inspired those resolves? O, thou ingrate!—hide thy head in shame and betake thyself to penitence and new resolution. Your excuse is invalid. Why did you not save him?"

I saw his closed eyes and drooping head, but I did not once suspect he was so sound asleep. I intended soon to speak to him, but before I was aware he had fallen. "Hold!" says the Judge; "good intentions and firm resolves for the future are no excuse for present duty neglected. You knew there was danger simply in the position which he occupied. Had you warned him then, that sleep had not been a fatal one. Your excuse does not hold. Why did you not save him?"

I saw his danger, but Eutychus was naturally a sound sleeper, and I did not suppose I could arouse him; others attempted it and failed. "Slothful, faint-hearted man! do you always measure your prospect of success by the efforts of others? The fact that others had failed, was the very reason for you to attempt it, and that others had preceded you in the effort, so far from discouraging, should have incited you to a fourfold energy. How knew you but that your simple word was alone wanting to complete what they had begun? And his aptitude for sleep was a stronger motive yet. There he sat, poor infatuated man, asleep on the verge of death, and you, faint-heart, refused an effort to save him, because he was infatuated and asleep! Had he been awake and aware of his danger, there had been some excuse for you. Why did you not awake him?"

I knew he was asleep and in peril, but I thought if Paul's preaching could not arouse him it would be vain for me to attempt it. If he would sleep under Paul's eloquence, I thought his case was hopeless. "Will you never have done with these miserable subterfuges? Who awoke you and by what means? Did you not sleep as soundly under the preaching of Apollos, and were you not aroused by a direct and gentle appeal from your neighbor, who pointed out your danger and showed you how to shun it? Apollos, you considered, was preaching to the multitude, and you said within yourself, 'he does not mean me;' and so you slumbered on till but for that direct, personal warning, you had slept the sleep of death. And how know you but such was the case with Eutychus? A word of warning from you, faint and faltering though it was, a downward gesture of your finger to the earth below, perchance would have poured such a flood of terror on his mind as would have driven sleep effectually from his eyelids; and for want of this fidelity in you he perished. Why did you not save him?"

I knew he was in danger, but my voice is feeble and my arm weak, and I dared not hope that the strength in either would suffice to save him. "I know you are not a 'bull of Bashan' in strength of lungs, but who told you that it needed a voice of thunder to awake him? How know you that he was not in that state between waking and sleeping in which a whisper is as efficacious as a shout to start the senses of a sleeper? At least your duty was not done till you had strained your voice and tasked your strength to utmost if need be. Had you been dumb and palsied, then there had been an excuse for you. Why did you not save him?"

I saw his danger, but I could not awake him without attracting attention, and I did not wish to make a display of my benevolence. "Alas, for thee, thou coward! You can face your fellow-man in the mart of business; you can jostle him in the crowded circus; you can argue your point with him in the hall of justice; and yet when the life of your brother is in jeopardy, you fear the frown of a mortal, and your voice cleaves to the roof of your mouth. You have no heart for self-denial, though it be to save a life from death. Tell me, shall the fear of what man can say or do unto you, excuse you from this duty? Why did you not save him?"

And here in fancy I saw the culprit hang his head. His last refuge was gone; the accuser had become an avenger, and, self-convicted, he sat there with his skirts all dripping with the blood of Eutychus. Fellow-Christian, you, whose eye is resting on a sleeping Eutychus, will you give my imaginings a moral? D. N. Y.

For the Independent.

THE INDEPENDENT IN PRISON.

When, some months since, the whole country was startled by the intelligence that a correspondent of *The Independent* had been imprisoned by Austria, we little thought that *The Independent* itself would be subjected to "durance vile," in our own country, and on the glorious Fourth. Such is the fact; but know, reader, that it was in prison *on an errand of mercy*.

On Sabbath last, the writer being a visitor in this lovely village of Kingston, N. Y., visited the inmates of the prison. After the exercises, when we shook hands with the prisoners, two wept freely, one a boy scarcely fourteen, and the other an elderly man, who seemed truly penitent, and desirous of becoming a Christian.

On the morrow, when the merry bells ushered in the National Anniversary, and the cannon boomed, and all hearts seemed happy, we thought of those poor captives, and taking a supply of tracts, and some numbers of *The Independent*, again visited them. Gladly they listened to "the Word," and took with avidity the papers, and promised a careful perusal of them. The elderly man still seemed penitent, and had talked to his fellows about their souls. The little boy, who could not read, again wept, and promised to study a primer which was given to him. All seemed happier and better; and that evening, when we looked at the fine pyrotechnic display, the pleasure seemed more exquisite, and that night our dreams were sweeter than ever.

Reader, are you "going to the country"? Forget not the tracts, forget not the papers. Visit and pray with all you can. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

R. C. D.

Missionary Hymn.

Go, preach the Gospel where no word
Of pardoning love hath e'er been heard,
On Africa's shore, by China's sea,
On realms of Ind and Araby.

Where superstition reigns in fear,
Salvation's golden banner rear;
In realms for ages cursed with sin,
Trophies of endless glory win.

Valiant with courage from above,
And strong in Faith which works by love,
Let meekness your protection be,
Till conflict ends in victory.

Patient and fearless in the hour
When woe and trial round you lower.
Regard not earthly shame or loss,
But cling undaunted to the Cross.

Press on to glory—men of God,
By the same path your Savior trod,
Until *your* work like *His* be done,
And Life and Victor crowns be won.

What Fraunce Wants.

Rev. Leon Pilatte, a gentleman well known in this country, lately made the following remarks at an anniversary in London. They contain a world of truth in a small space. We commend them to those who look for the emancipation of Europe by virtue of powder and ball.—*Recorder.*

"What is the spirit of self-government? Nothing but the highest regard for God's will. No man is free before he becomes the servant of God; and the reason why we Frenchmen cannot understand or practice freedom is because we have not practiced submission to God's will. If Protestantism had reigned amongst us, as it scendancy at the beginning of the seventeenth century, our nation would have lived in a very different position now. The people have been content to give up the care of their souls to the priest; and how could men be expected to pay any proper regard to their temporal or political interests, who were willing to give up the care of their souls to other people? When men feel the responsibility they are under to God for their own souls, they will come to have some proper care for themselves in political and social matters. It has been said that Popery does not reign any more in France, and it is true that the people do not now believe in Popery. More than ten years spent in the missionary career in France has shown me clearly that Popery has lost its hold on the mind of the people, that it has fallen below the level of the public conscience. But there is something worse, if possible, than Popery, and that is, the moral stain which it leaves behind it when it departs from a nation.—Sometimes it is the case that a disease which attacks the body is not so bad as the effects which it leaves. I believe this is so frequently in typhus fever. And, let me say, the typhus fever is far from being so bad a thing physically as Popery is morally. We are not Roman Catholics now as a nation; but Popery has made us what we now are.

"My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests, as to the highest Divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed every thing. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery were all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French nation. When a child, France fell into the hands of the priests receiving Popery in the place of Christianity and grew up in it, but the nation has detected falsehood in Popery, and given it up altogether; and, guided by Voltaire and the Encyclopedists, become a nation of infidels. What do we want? The gospel! Of revolution we have had enough—indeed too much. In these fierce struggles, much of the best blood of France has been shed, and the noblest hearts have been broken. Of glory in industry and the fine arts we have had plenty. It is generally the share of heathen nations to have such glory also. The Greeks had plenty of it. Of military glory we have had enough—too much. I hate it, and cannot bear the thought of it. What do we want, then? We want the gospel."

The Sweet Briar.

BY BRAINERD.

Our sweet autumnal western-scented wind
Robs of its odors none so sweet a flower,
In all the blooming waste it left behind,
As that the sweet briar yields it; and the shower
Wets not a rose that buds in beauty's bower
One half so lovely,—yet it grows along
The poor girl's pathway—by the poor man's door.
Such are the simple folks it dwells among
And humble as the bud, so humble be the song.

I love it, for it takes its untouched stand,
Not in the vase that sculptors decorate—
Its sweetness all is of my native land,
And e'en its fragrant leaf has not its mate
Among the perfumes which the rich and great
Buy from the odors of the spicy East.
You love your flowers and plants—and will you hate
The little four-leaved rose that I love best
That freshest will awake and sweetest go to rest?

The Converted Mute.

During a revival of religion in one of our New England villages, a son of the clergyman returned home for a brief visit. The lad was a deaf mute, and had spent his first term in the asylum just then commencing its history. His parents having no knowledge of the language of signs, and the boy being an imperfect writer, it was almost impossible to interchange with him any but the most familiar ideas. He therefore heard nothing of the revival.

But before he had been many days at home, he began to manifest signs of anxiety, and at length wrote with much labor upon his slate, "*Father, what must I do to be saved?*" His father wrote in reply, "My son, you must repent of sin, and believe in the Lord Jesus Christ." "How must I do this?" asked the boy again, upon the slate. The father explained to him as well as he could, but the poor untaught boy could not understand. He became more than ever distressed; would leave the house in the morning for some retired place, and be seen no more until the father went in search of him. One evening at sunset, the boy was found upon the top of the hay, under the roof of the barn, on his knees, his hands uplifted, and praying to God in the signs of the mutes. The distress of the parents became intense. They sent for one of the teachers of the asylum, and then for another, but it seemed that the boy could not be guided to the Savior of sinners. There were enough to care for his soul, but there were none to instruct him.

Days passed—days of parental fear and agony. One afternoon the father was on his way to fulfil an engagement in a neighboring town, and as he drove leisurely over the hills, the poor inquiring and hopeless son was continually in his thoughts. In the midst of his supplications his heart became calm, and the long-distracted spirit was serene in the one thought that God is able to do his own work. The speechless boy at length began to tell how he loved his Savior, and stated that he first found peace on the very afternoon when the spirit of his agonized father on the mountains was calmed and supported by the thought, that what God had promised, he was able to perform.

The converted mute is now an instructor of others, and every Sabbath-day finds him in one of our large cities, with a gathered congregation of fellow-mutes, breaking to them the bread of life, and guiding their attentive souls to that God who has power to do his own work.—*American Messenger.*

Ministers' Wives.

Our wives are entitled to the sympathy of the church. Especially ought they to have the sympathy of the sisters. Many of the sisters in the church know but very little about the changes that our wives experience. Changes, I what changes! Woman is strong in her attachments, and the breaking up of associations, such as OUR WIVES experience every two or three years, is very trying. Very few of the female portion of the church know any thing about such changes from experience. In one place they (the sisters' wives) make very agreeable acquaintances. They gather around them a number of warm and valuable friends, and to part with all these to go among total strangers, not knowing whether they will be received with all the warmth of Christian cordiality or with the coolness of stiff formality, cannot be otherwise than trying. *Our* wives, too, like the wives of other men, love to have every thing about the house as neatly and tastefully arranged as circumstances will allow, and to see every thing turned up-side down, the furniture scratched and abused in various ways, would vex the soul of one as pious as Lot. And what is still worse, they know that there is to be no end to such changes and trials. So long as they continue in the work this must be the case. We appeal to our sisters who are not entranced. We know no such changes and ask in all soberness if they do not think that the wives of itinerants have enough to try the souls of the best women that live?

But we think it a possible case that our wives, like ourselves, greatly aggravate and magnify their trials. O it is so necessary that they should cultivate a spirit of meekness, patience and cheerfulness. We most cordially forbear with the giving of a word of exhortation to them on this subject, but perhaps they would think us presuming a little, so we will be silent.

Cannot every Christian learn what Paul did? And pray what did he learn? "In every condition in life to be therewith content." This is after all the truesecret of *happiness*.

No one supposes that we are complaining of *our* wives; by no means. We do not pretend to say that there is a more noble set of women in the world, but we exhort them all to see to it that they do not fall below Paul's standard of a minister's wife.

And now we bespeak for our wives of the church, a sympathy a little more *tangible*.—*Methodist Protestant.*

Three Millionaires.

A New Orleans paper of standing has some curious commentaries on the lives of several rich men, recently deceased in that city. Of John McDonough it thus speaks:—

'He had two passions—notoriety and accumulation. These he pursued through a long, niggardly, and sinful life, and these he exhibited in his will. He clutched at his bonds, and titles, and money-bags in his dying moments; and by a will both silly and intricate, and fruitful of fraud and contention, has stamped his character—he sought to control and administer them after death. He cut his neglected relations off with a shilling, and bequeathed the enormous aggregate of seventy years of avarice and cunning to communities that will never plant a flower on his grave, or moisten it with a tear.'

Here is the sketch of another:—

'Joseph Toulet was a cynical, selfish, cynical, vulgar man, without a scintilla of soul, who lived for himself alone, thinking neither of his suffering kindred in this world, nor of God and eternity. He was the slave of the almighty dollar all his life, and died, at last, without having the courage to make a will, or the grace to make, by public charities, some reparation for his selfishness of his life. His relations, who vainly in his lifetime implored the miser not to fell from the rich man's table, will now, it is hoped, receive and enjoy the magnificent estates which he accumulated by extortion and coined out of tears and destitution.'

The third is referred to as follows:—

'Cornelius Paulding was a better man than either of these. He was frugal, penurious, and exacting. But he sometimes gave, and gave freely. For many years he had been a member of the Baptist church; and at various periods, after he removed to New Orleans, he provided a place of worship for his brethren, and tendered his house as a residence for the minister. Several clergymen came to reside with him, but notwithstanding these hints of self-denial, he starved them all out. Nor did the church thrive any better under his auspices. The church government of the Baptists is a pure democracy. All power resides in the members, and even the prejudice that excludes women from participation in government is not recognized. All are equals; and the minister in that church, out of the pulpit, has no more power than one of his flock. This form of government was not adapted to the disposition of Mr. Paulding. He was arbitrary and dictatorial; and the result was, that the Baptists in this city, though few in number and poor, preferred to worship in obscure places, rather than to occupy the splendid church which he sometimes proposed to erect for them. Mr. Paulding lived long enough to learn a useful lesson from the death of John McDonough. He read the commentaries of the press upon his unnatural, selfish and litigious will. He wisely bequeathed the bulk of his estate to his impoverished relations, and made generous donations to the Orphan Asylum and Public Schools; and we rejoice to learn, appropriated $30,000 for the Baptists of this city.'

A Spectacle to be Remembered.

There was one transaction at the meetings in Searsport, which it has been rarely the privilege of assembled Christians to witness on a similar occasion—the receiving of a comparatively large number into the church, between forty and fifty, we think. A considerable portion of these were baptized; among them one mother and her adult daughter, who had obtained the Christian hope nearly at the same time, presented themselves together to receive the sacred ordinance, which they did kneeling, as did also the others. Of these new converts five were from the pastor's family—a son (an only son, we have been told) and four youthful daughters. The persons were of various ages and conditions. The pastor conducted this service, assisted in administering baptism by his venerable and beloved brother, the Rev. David Thurston. Standing up before the great assembly, professing their faith in the Lord Jesus Christ, and giving themselves away to him in an everlasting covenant, they presented a scene of deep solemnity and affecting interest to all spectators. And the assumption of covenant vows in such circumstances, is likely to leave a permanent impression on their hearts of their permanently binding character. The larger the number of witnesses the greater the number of prayers which silently ascended to God, that they might be steadfast in his covenant, and serve him in holiness and righteousness all their days. And perhaps, too, the greater the number who will "watch for their halting." Hence a two-fold motive to hold fast the profession of their faith without wavering, and to live to the glory of Him who died for them.

A spectacle not unlike this was exhibited at the meeting of the Cumberland Conference, in Miaoc, in 1826. According to our recollection, more than 60 persons were then received to the church under the pastoral care of Rev. E. Jones—in neither case was it done for ostentation, but for the benefit of a good and memorable impression on visitors, as well as the local church and its newly covenanting members. "Capt. Ladd" was then living, and entered with much feeling into the transaction, as well as all the exercises of the meeting.—*Ch. Mirror.*

The Baby.

"Heaven lies about us in our infancy."

O, what a joyous sunbeam comes
To chase away the gloom!
A little infant robed in white,
Illumines all the room!
So innocent, so beautiful,
We gaze with fond delight
Upon the brow so pure and fair,
The blue eyes mild and bright,
The cheeks that tempt the fervent kiss,
The mouth like rose-bud sweet,
The little arms whose soft embrace
We lovingly entreat.
There's something like a golden crown
Upon the cherub's head,
Which seems around the gentle form
Celestial light to shed.
That light which is more felt than seen,
Must be the blessed sphere
Of Heaven, which, in infancy,
Lies with its glory near.
Dear child! its presence fills our hearts
With earnest joy and love,
Nor wonder we that angels watch
And guard it from above. BLANCHE.

—*Cincinnati Gazette.*

English Luxury.

Few persons are aware of the wealth and splendor that surround many of the English notables in their princely residences. The following are specimens:

THE EARL OF SPENCER.

"The Earl of Spencer's homestead is about sixty miles from London, comprises ten thousand acres, tastefully divided into parks, meadows, pastures, woods and gardens. His library, called the finest private library in the world, contains fifty thousand volumes. Extensive and elegant stables, green-houses, conservatories, dairy-house, gamekeeper's house, dog kennels, porter's lodge, and farm houses without number, go to complete the establishment. Hundreds of sheep and cattle graze in the parks about the house."

THE DUKE OF RICHMOND.

"The Duke of Richmond's home farm at Greenwood, sixty miles from London, consists of twenty-three thousand acres, or over thirty-five square miles. And this is in England, which has a population of over sixteen millions, and an area of fifty thousand square miles, or just thirty-two millions of acres; giving, were the land divided, less than two acres to each inhabitant. The residence of the Duke is a perfect palace. One extensive hall is covered with yellow silk, and pictures in the richest and most costly tapestry. The dishes and plates upon the table are all of porcelain, silver and gold. Twenty-five race-horses stand in the stable, each being assigned to a special groom. A grotto near the house the ladies spent six years in adorning. An aviary is supplied with almost every variety of rare and elegant birds. Large herds of cattle, sheep and deer, are spread over the immense lawns."

THE DUKE OF DEVONSHIRE.

"The Duke of Devonshire's palace at Chatsworth is said to excel in magnificence any other in the kingdom. The income of the Duke is one million of dollars a year, and he spends it all. In the grounds about the house are kept four hundred head of cattle and fourteen hundred deer. The kitchen garden contains twelve acres, and is filled with almost every species of fruit and vegetables. A vast *arboretum*, connected with the establishment, is designed to contain a sample of every tree that grows. There is also a glass conservatory, three hundred and eighty-seven feet in length, one hundred and twelve in breadth, and sixty-seven in height; covered by seventy-six thousand square feet of glass, and warmed by seven miles of pipe, conveying hot water. One plant was obtained from India by a special messenger, and is valued at ten thousand dollars. One of the fountains near the house plays two hundred and seventy-six feet high—said to be the highest jet in the world. Chatsworth contains thirty-five hundred acres; but the Duke owns ninety-six thousand acres in Derbyshire. Within, the entire building is one vast scene of painting, sculpture, mosaic work, carved wainscoting, and all the elegancies and luxuries within the reach of almost boundless wealth and highly refined taste."

A Thought for the Impenitent.

Every day, dear friends, is bringing you nearer your eyrie of judgment, and the *Brow of Christ*. Every evening you ought to entertain this reflection—I am one day nearer my last account than when I rose this morning. The distance of another day between my soul and the world of woe, if I continue in my present course, has been passed over. Yonder "the smoke of the torment of the damned rises up forever and ever," and one day's journey less than before intervenes between me and that gulf. How many more days I have yet to travel before I reach that pit of woe God only knows, but this *I* know, my course is heaving me surely and rapidly there.

Would the sinner solemnly ponder such thoughts as these at the close of each day, could he go on recklessly in the way of death?

MORAL FOR EMPLOYERS.—The *Boston Traveler* relates the following:—Some months ago, one of our city constables traced a quantity of stolen goods to a young clerk in one of the large wholesale silk stores in the vicinity of Milk street, where he was arrested. Upon examination, the clerk's guilt more is carried on during the year. The officer in the first place informed the young man of his discovery, and he acknowledged his crime. He then went to a member of the firm, and informed him also of what had taken place. The merchant seemed troubled, said that the boy had for some time been with him, and to all appearances was a faithful clerk; that he had such a large amount of goods, containing $100,000 worth of goods, with several lads under him, &c., and further stated that he paid him for his services $3.50 per week. The officer asked if the young man did not pay nearly that amount for board, washing, &c. The merchant acknowledged that he probably did. He then called the boy down, and asked him to confess the whole truth, which he did, with tears in his eyes, and promises of reformation. The merchant then told the officer that he wished time to consider as to his course. When the officer called again, the master said that the young man still continued at his old employment, with this difference—that he had increased his pay to $6 per week. The officer asked how the boy got along, to which his master replied, "Admirably, admirably; I have not a better servant in the store." Thus ended the matter, and the young man still continues at his old stand, with a firm intention to deserve, by his future good conduct, the confidence which, perhaps, he so little deserved by his previous course.

MUSIC IN THE HOUSE.—But what say you to a piano? Ah! that's the instrument for the house and the home. Would that every household could have one! But pianos are still dear, perhaps because the demand of "the million" for them has not yet set in. We should like to see the inventive genius of the age somewhat directed to this point. The man who shall succeed in inventing an instrument with the musical power and compass of the piano-forte, and which shall, by the moderateness of its price, be placed within the reach of the mass of the people, will confer a benefit and blessing on the homes of England, and provide an instrument of human progress and happiness scarcely to be surpassed by any other that could be named. We have great faith in the humanizing power of music, and especially of music in the house and the home. Even in a moral point of view, it is thoroughly harmonizing in its influence. To see a family grouped round a piano-forte in an evening, blending their voices together in the strains of Haydn or Mozart, or in the better known and loved melodies of our native land, is a beautiful sight—a graceful and joyous picture of domestic satisfaction and enjoyment.—*English Paper.*

CURIOUS FACT RESPECTING CURRENTS.—If drift wood from the Andes, in the interior of South America, be set afloat upon the head waters of the Amazon, and if another log be felled from the Rocky Mountains, in the interior of North America, and cast upon the head waters of the Missouri, these two pieces of drift, taken to represent the currents of their rivers and of the seas into which they empty, will each, obeying the force of the winds and set of the currents, be driven out upon the broad ocean through the Florida Pass.—*Lieut. Maury.*

VARIETIES OF APPLES.—To persons who have limited grounds, yet want a succession of choice apples, an experienced fruit-grower at our elbow recommends the following varieties. *Early and late Summer*:—Early Harvest, Early Strawberry, Early Joe, Red Astrachan, Hawley, St. Lawrence, and Large Sweet Bough. *Winter varieties*:—Fameuse, Norton's Melon, Red Canada, Herefordshire Pearmain, Rambo, Pomme Grise, and Northern Spy. We should add the Talman Sweeting to this list, by all means.—*Rural New Yorker.*

A General Cleaning up.

A boy once went to a ragged school, and had his face washed; and when he went home his neighbors looked at him with astonishment. They said, "that looks like Tom Rogers, and yet it can't be, for he is so clean." Presently his mother looked at him, and finding his face so clean, she fancied her face was dirty, and forthwith washed it. The father soon came home, and seeing his wife and son clean, thought his face very dirty, and soon followed their example. Father and mother and son all began to think the room looked dirty; and down she went upon her knees and scrubbed that clean. There was a female lodger in the house who, seeing such a change in her neighbors, thought her face and her room looked very dirty, and she speedily betook to the cleansing operation likewise. And very soon the whole was, as it were, transformed, and made tidy and comfortable, simply by the cleansing of one ragged school boy.

BALM FOR A WOUNDED SPIRIT.—"Mother, the Savior has spoken to me to-day, and I feel better. I found upon the table a tract left by the visitor from the City Tract Society. Its title is, 'Lovest thou me?' I have read it and it has brought comfort to my soul. I think that now I can look away from earth, and fix my trust in the blessed Redeemer. I can now lay my sorrows at his feet, and I feel he is precious and unchangeable."

Thus spake one who had been a bride three months. She had given her heart and hand to one who had visited her many months, and accompanied her to the house of God. But she had innocently loved and wedded a married man. The discovery changed her joy to sorrow, her day to night; her heart was pierced, her spirit crushed; and the first ray of light, the first whisper of comfort she received was while reading the little tract, and reflecting upon the Savior's question, "Lovest thou me?"

LIGHT'S

KEEP COOL, GO AHEAD, AND A FEW OTHER POEMS. Stereotyped in the neatest Pocket style. Price, paper cover, 12½ cents; cloth, 20 cents. Liberal discount to the Trade, to Book Agents, and to those who buy extra copies for presents.

☞ Copies in paper covers, sent by mail, free of postage, under 500 miles, on the reception of 12 cents in postage stamps, or, in cloth binding, for 24 cents.

Opinions of the Press.

"These Poems have been extensively current through the press, and stamped 'genuine' by public favor."—*Boston Transcript.*

"Quite as good as Mr. Tupper's efforts in the same vein."—*Boston Post.*

"Worth a bushel of Annuals."—*Herald.*

"Brim full of stirring, staunch, breathing poems. Mackay's Good Time Coming, and Light's Keep Cool, are productions that give the reader a new set of muscles, and a new and brave heart."—*Boston Bee.*

"Fine, spirited productions, that only need an English indorsement, to be generally admired."—*Salem Gazette.*

"Like flowers from a garden, where the shrubs are not numerous, but very delicate and rare."—*Puritan Recorder.*

"The verses are of that manly, hopeful, animating kind, which is good for the heart—sounding like stirring music in the ear, bracing the nerves, quickening the step, and helping one to face work and trial all the more cheerfully."—*Christian Register.*

"Short lyrical poems, full of vigorous sentiment, expressed in vigorous language."—*Graham's Magazine.*

"Of the two which bear the author's name in the good company of Mackay and others, who have given rhythmical utterance to the war-cries and pass-words of the new world."—*Wendell Phillips, in the Liberator.*

"They will always have a currency, and carry a weight with them."—*Boston Commonwealth.*

"A book by itself—not an imitation, but an original. The poems will bear a rigid criticism."—*Congregationalist.*

"All so original and so quaint, that everybody who begins will go right through the book."—*Olive Branch.*

"Every poem here is a gem, and not one but embodies a good thought or pleasant satire, in harmonious measure and faultless rhyme."—*Christian Watchman and Reflector.*

"A very neatitle collection of spirited poems—some of them abounding in practical maxims, others quite imaginative. Mr. Light has made an admirable use of our national watch-words, 'Keep Cool, Go Ahead,' using them as capital texts for spirit-stirring poems."—*National Era.*

Published by G. LIGHT & CORNHILL, Boston, and by J. EWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio

182-tf

VALUABLE PUBLICATIONS.

NIGHTS AND MORNINGS; Or, Words of Comfort, addressed to those who are sowing in tears and shall reap in joy. By REV. DR. BOARDMAN. "Weeping may endure for a night, but joy cometh in the morning."

CONTENTS:—1. Nights of weeping and mornings of joy; 2.